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STATE AND PROGRESS OF EDUCATION.

AGREEABLY to an intimation in the last number, we now call the attention of the reader to the state of education, as it was at the close of the year 1827, in the MISSION SEMINARY, the BOARDING SCHOOLS, and the FREE SCHOOLS.

The Mission Seminary.

The three first reports of Mr. Poor, the Principal of this institution, have been noticed in our past volumes,—that for 1823, at p. 166 of vol. xxi; for 1824, at p. 347 of vol. xxii; and for 1825, (published almost entire,) at p. 329 of vol. xxiii. The reports for 1826 and 1827 are now to receive attention.

The course of study, and the internal management of the institution, have already been described, perhaps, with sufficient minuteness for the general reader, especially in the last volume of this work. Passing by those topics, for the present, and whatever might be regarded as a repetition of former statements, we shall embody a variety of facts and considerations, which give an interesting view of the progress of the Seminary, and of its importance in the system of means employed by the mission for the benefit of the native population, taken chiefly from the report of the year 1827. The following extract is from that document.

Students.—At the date of the last report, the number of students in the Seminary was forty-eight. In the course of the year, four have been dismissed, one removed by death, and twenty-four admitted. The present number, therefore, is *sixty-seven*.—The lads dismissed are *S. B. Brittain, Cyrus Kingsbury, Jeremiah Day, and Thomas Adams*. Brittain, not having a fair prospect of successfully pursuing a

course of study in English, was advised by the committee to leave the Seminary. He was recommended as being competent to teach a Tamul school, and has occasionally been employed at the station as a writer. Cyrus Kingsbury, a member of the church, was removed to Tillipally to serve as a superintendent of schools at that station. Day and Adams, both members of the church, in consequence of frequent and long absence from the Seminary, lost their standing in their respective classes; and after much forbearance on the part of the committee, their excuses for absence being insufficient, were cut off from the privileges of the Seminary. It was their wish to be employed in the mission, and receive wages at an earlier period than was deemed expedient; and they probably expected to gain their object by showing an unwillingness to pursue their studies. Their exclusion has had a salutary effect upon the Seminary. Adams is gone to Trincomalee in pursuit of some employment. Day is at present suspended from the privileges of the church in consequence of wilfully absenting himself for several weeks from public worship on the Sabbath, and from other means of instruction.

On the 14th of December, *William Coombs* died of the cholera, after a short illness of about eighteen hours. In the removal of this youth, both the Seminary and the church of Christ in this place have been deprived of one of their brightest ornaments. Coombs, the only son of a poor widow who is a heathen, was brought to our notice by Malleoppo, when stationed at Mallagum as a catechist. While in the school under Malleoppo's superintendence, he distinguished himself by his good conduct, diligence, and progress in his studies, for which he was rewarded by being permitted to commence the study of the English language. His slight knowledge of English induced him to apply for admission into the Boarding School at Tillipally, into which he was

readily received in October 1822. In January 1825, he was received into the church, and in the ensuing year admitted as a member of the Seminary. Here he held a high rank in his class, and was universally beloved by his school-fellows. He was ever active in the use of means for the conversion of those around him, and continued till death to adorn his Christian profession. The state of his mind during his last illness well corresponded with the manner of his life. Notwithstanding the violence of his disease, he was enabled to express the confidence he felt in the Lord Jesus, and the great joy he had in prospect of departing to dwell forever with him. He said he had no anxiety but for his poor mother, for whom he offered a short, but fervent prayer. His dying behavior made a deep impression upon the minds of those who witnessed it, and greatly excited the surprise and astonishment even of the heathen who heard of it. One of the most intelligent of the church members observed, that he had now witnessed with his own eyes the truth of what he had often heard the missionaries state, but which he could never fully believe, respecting the manner in which Christians die.

While we mourn that one, concerning whom we indulged the most pleasing hopes, is thus prematurely removed, we cannot but rejoice and give thanks for the grace bestowed upon him, and for the evidence we have that he died in the Lord. If this be but a fair specimen or first fruit of an abundant harvest that is yet to be gathered in this moral desert, happy indeed will those be, whom the Lord of the vineyard will call to gather it in.

Nine of the names in the catalogue of students published at p 329. 330 of the last volume, are omitted in the report for 1827. The reasons for this omission in respect to five, are stated in the previous extract from the last report. The other names are *Isaac Hurd*, *Francis Brown*, *William Hopton*, and *David Brainerd*. Hurd left with the hope of succeeding his father in an office under government; but, not succeeding, has since pursued his studies under the tuition of the Wesleyan missionary at Point Pedro. Brown, in company with J. S. Tappan, (of whom more is to be said,) became negligent in study, lost his standing in the class, and at length left the school without leave. Hopton left the Seminary in discontent, but was afterwards employed as teacher in a Native Free School connected with the station at Panditeripo. Brainerd was removed to the superintendence of schools at Tillipally, and has since died in

the hope of the Gospel. See p. 101 of the number for April.

The names, which do not appear in the published list above referred to, are as follows:

John Chester,
Richard Cunningham,
Luther F. Dinwiddie,
Parker K. Hasseltine,
Alexander Henry,
Ard Hoyt,
Beal N. Lewis,
Joseph Lyman,
Samuel J. Mills,
Nathan H. Raymond,
Wm. Tennant,
Solomon Williams,

Joseph Clay,
Samuel Dana,
Samuel Farrar,
Timothy Hedges,
Abiel Holmes,
Wm. J. Ladd,
Thomas Loomis,
Lawrence Methewin,
Aaron Porter,
James Richards,
David F. Thomson,
John S. Tappan,
De Witt.

These form the fourth class in the Seminary, and with one exception, entered from the Preparatory School at Tillipally in September last. At the time of admission, they were examined in reading, spelling, and writing English; also in a vocabulary of English and Tamul words, in construing one of the Gospels, and in the simple rules of Arithmetic. They had, also, made satisfactory progress in Tamul studies. The boy above referred to, who did not enter from Tillipally, is *John S. Tappan*. It was mentioned in the last report, that Tappan went away from the school under circumstances which rendered it inexpedient to recal him. A few weeks ago, a letter, addressed to him, was received from his benefactor in the United States, who supposed the lad to be still a member of the school. The receipt of the letter gave a suitable occasion, which was gladly improved, for sending for him. On hearing the letter, the boy's heart was melted. He was much grieved to think that one, who had done so much for him, and who addressed him so affectionately, should be "made sorry, by his bad conduct." He then made a full disclosure of the state of his mind during his long absence. He said, that immediately on his leaving the school, he found he had acted the part of the prodigal son; that he had always wished to return, and many times resolved that he would return, but was ashamed and afraid to show himself at the station; that he had had, at different times, much trouble in his mind, and repeatedly began anew to seek the Lord by daily prayer and reading the Scriptures, but was as often turned aside, so as to forget his resolutions:—thus, as he said, he had greatly sinned against God and man. On being informed that, for the gentleman's sake who had kindly written him the letter, he might have another trial in the school, his eyes glistened with tears of joy. He said he would pray to God to help him to behave himself well, and

would write a letter to his kind benefactor.—Tappan is about sixteen or seventeen years old, quite small of his age, prepossessing in his appearance, and is a youth of very respectable talents. He is now diligent in his studies, and one of the happiest boys in the Seminary.

The business of instruction in the Seminary, is conducted by the following persons:

Rev. Daniel Poor, *Principal*.

Gabriel Tissera, *Native Teacher*.

The Assistant Teachers are—

Worcester, teaches the Third Class in Eng. Gram.

Edwards, do. Geography.

Whelpley and Codman, do. Arithmetic.

Storr, do. Tamil and English phrases.

Church, do. Writing in Tamil and English.

Christian, teaches the Second Class in Arithmetic.

Matthew, do. Geography.

Jones, do. Tamil and English phrases.

John, do. Murray's Intr. to Eng. Reading.

Dashiel, do. Native System of Arithmetic.

As each Assistant Teacher, or Monitor, spends but a short time each day in teaching, he suffers but little interruption in his course of study, especially as the honor and the small pecuniary reward, connected with the office, operate as strong motives to diligence and exertion.

Difficulties encountered by the Student.—The Tamil pupil has to surmount much greater obstacles in the way of his progress, than are found in the ordinary paths of learning in this country. *Nunool*, described at p. 336 of vol. xxiii, requires much time and patience; and the native system of *Arithmetic* is intricate in its rules, unnatural in its arrangement, abstruse in its terms, and artificial and poetical in its style. Although the members of the Seminary are tolerably well acquainted with the principal rules of common Arithmetic, they find much difficulty in understanding the native system.

Vulgar Fractions are extremely intricate. The unit is divided almost to an indefinite extent, and a great variety of arbitrary terms are applied to designate aliquot parts; thus,

Mah denotes

$\frac{1}{20}$

Carne

$\frac{1}{100}$

Moonthery

$\frac{1}{320}$

Herlkurn

$\frac{1}{1000}$

Inme

$\frac{1}{10485760000}$

On this branch, many addition, subtraction, multiplication, and division tables are formed, which must be accurately learned before questions can be wrought. They know nothing of the simplicity of the European method.

The European system of Arithmetic, in the estimation of the learned Tamulians, is not a substitute for the Native System: hence the necessity of becoming conversant with the latter.

These studies, however, are by no means allowed to consume the time of the student.

At a public examination in the Tamil language, in June last,—says the report for 1826,—Essays were produced, among others, on the following subjects;—the form and dimensions of the earth—the atmosphere—motion of the earth—number, distance, and size of the primary planets—eclipses—method of finding the latitude at sea—and the fixed stars. Some of these subjects were illustrated by the help of instruments and by presenting colored maps and drawings made by the students, much to the astonishment of a respectable native audience. It is not to be understood, however, that the students were by any means deeply versed in the sciences touched upon, but they evinced a very tolerable acquaintance with the particular points discussed in their Essays.

Estimation in which the Seminary is held.—

This will be rendered apparent by a few brief extracts from the last report.

The jealousies of different classes of persons are evidently increasing by the operations of the Seminary. The brahmins and pandarums see that their craft is in danger; the learned are displeased with our innovations on the subject of education; and the rich and the honorable cannot view our levelling system without apprehensions that the poor and the outcast may, by the acquisition of knowledge, become their equals or superiors. While it is to be regretted that any portion of the community should sustain loss by the progress of science and Christianity among them, we have just occasion for devout thankfulness to God, that the people generally have an increasing desire to avail themselves of its advantages.

In September 1827, the members of the Seminary were publicly examined;—the fourth class, then recently entered, in the primary rules of Arithmetic, and in a Tamil and English vocabulary and phrases—the third class in the English Grammar, in Vulgar and Decimal Fractions and some other rules of Arithmetic, and in Geography, exhibiting manuscript and dissected maps—the second class, in the principles on which maps are projected, and in the first lessons in Astronomy—and the first class, in Quadratic Equations in Algebra, in the two first books of Euclid, and in Porteus's Evidences of Christianity.—Having stated these facts, the last report of the Seminary communicates the impression made by the examination upon several of the respectable visitors on that occasion.

The examination was held immediately after the session of the Supreme Court in Jaffna; and we were favored with the presence of Sir Richard Otley, now Chief Justice, of several gentlemen connected with the court, the Collector and Provincial Judge of the District, all the missionaries in Jaffna, and several ladies and gentlemen from Jaffnapatam. At the close of the examination, Sir Richard Otley, with his accustomed kindness and condescension, made an address to the students, in which he expressed the gratification he had felt on witnessing the examination; observed, that he saw increasing evidence, from year to year, both of their ability to learn, and of their diligence; and that, so long as they pursued this course, they might be assured of his best wishes and support. He made many observations of an encouraging nature, both to the students, and to all particularly interested in the prosperity of the Seminary.

In the course of the ensuing week, several notes, inclosing donations in aid of the Seminary, were received from gentlemen who were present at the examination. The following from W. Gisborne, Esq., Collector of the District of Jaffna, is subjoined for the information of distant benefactors to the Seminary.

"Dear Sir,—I shall be much obliged to you to apply the accompanying five guineas to the very useful object of the American Mission Seminary; which object, from what I witnessed on Friday last with so much gratification, is, I am convinced, attainable by a continuance of the zeal and attentive care, that have already effected more than the most sanguine hopes could have anticipated.

"With my sincere wishes for the success of the Seminary, I remain, dear Sir,

Your faithful servant,

WILLIAM GISBORNE."

It may also be noticed in this connexion, that Sir Richard Otley made an additional donation of £50 in aid of the institution.

General Remarks, from the Report for 1827—Of the sixty-seven members of the Seminary, twenty-four are members of the church. One is now a candidate for admission, and several, who give more or less evidence of piety, are desirous of making a public profession of their faith. Twelve or fifteen, including those who wish to join the church, attend a weekly meeting for inquiry on religious subjects. Thus we are called upon to praise the Lord for continuing to favor us with some special tokens of his presence; by imparting the awakening, and, as we hope, the converting influences of his Spirit; and

also for enabling the church members generally to persevere in their Christian course, and to render service in various ways to the cause of Christ.

Several of the church members hold a high standing in their respective classes, and exert a favorable influence upon the Seminary. Some of the best scholars, who do not belong to the church, steadily attend the inquiry meetings, and are among those who wish to make a public profession of their faith in Christ. No one in the Seminary advocates idolatry, or openly scoffs at Christianity. But few instances of gross immorality are known to have occurred in the course of the year. Generally speaking, all have been diligently engaged in their studies, influenced in a good degree by the consideration continually urged upon them, that both their temporal and eternal welfare is in a great measure suspended upon the characters they form, and the acquisitions they make, while members of the Seminary. Some of them are friendless, and consequently hang all their hopes upon the missionaries; others have friends, but such, as can render them no assistance; some feel that they have disgraced themselves in the estimation of their countrymen, and that, to retrieve their character, they must make such acquirements as will be an offset for what they have lost; others again are ambitious to obtain such an education as will give them a commanding influence in society; and some, it is believed, are influenced by higher motives.

In view of the preceding remarks, it will be seen, that the general aspect of the Seminary, in regard to learning, morals, and religion, is in a high degree encouraging.

We have, however, our trials and difficulties, which should be as frankly and fully stated, as circumstances of an opposite nature. These youths have entered upon a new course, and know not how it will end. They form a new caste in the country, and are in doubt whether it is high or low. Their faith and confidence in the missionaries are often put to a severe test. The question, "What will become of us when we leave the missionaries?" is at times agitated with great interest by many. No answer that can consistently be given to them at this stage of their course, is fully satisfactory. In view of this, some have become disheartened, and have left their studies. Others, thinking that they have acquired knowledge enough, are greatly tempted to accept offers of employment occasionally made by persons in Jaffnapatam. A few of this description have already left the Seminary, contrary to our wishes. All, indeed, in the Seminary have,

occasionally, "great reasonings among themselves," some of which it would be amusing to relate, as to what may be the result of their present pursuits. One great and obvious difficulty is, that they have no examples before them on this subject. They are like persons feeling their way in the dark; or rather trusting to guides who are, as it is supposed, not themselves fully acquainted with the way in which they would lead others.—These are some of the circumstances which render it difficult to keep their minds in a state favorable for vigorous efforts in study. Were we to assure them that, at the end of their course, they should be placed in lucrative situations, their minds would be at rest; but this for obvious reasons we cannot do; nor is it, on the whole, desirable, as we should thereby at once remove a most powerful stimulus to diligence and good conduct.

We have other trials of a more serious nature, and such as call for the exercise of faith and patience, both on our part, and on the part of our kind friends and helpers in America.

The history of Day and Adams, both members of the church, has already been given. They were a long time under instruction, and excited pleasing hopes that, by their future usefulness, they would amply repay the labor and expense bestowed upon them. But our pleasing hopes are in a measure frustrated.

Two other members of the church, now in the Seminary, are under church discipline, for conduct unbecoming those professing godliness. We have hopes, however, that they will be reclaimed and restored.

There are a few others to whom we may say, "Ye did run well, who did hinder you?" We need not ask this question by way of surprise that they are hindered, for we see them surrounded on every side by many and great obstacles. Still it is a sore trial when any one slackens in his Christian course, and shows signs of turning away from Christ. The alternations of hope and fear, of joy and sorrow, felt by a missionary, from the time in which the attention of a heathen youth is arrested by divine truth till he becomes established in the faith and obedience of the Gospel, can probably be fully known to those only who are called to experience them.

Notwithstanding our partial failures in particular cases, which we feel it to be our duty, however painful, frankly to communicate, it is gratifying to state, that every year's experience and observation furnish additional evidence to our minds, of the correctness of those views, which led to the establishment of the Seminary. Consequently we are prosecuting our ob-

ject with increasing confidence, that all needed assistance will be afforded by the Christian public, and that the anticipated advantages from the establishment of such an institution will be fully realized. Already do we witness some pleasing and important results, aside from those which relate more immediately to the youth under instruction. The Seminary, even now, evidently exerts an indirect, but salutary influence upon the whole system of Native Free Schools, comprising upwards of four thousand three hundred children. These schools urgently require teachers competent to instruct in the principles of Arithmetic, Grammar, Geography, &c. branches, which, for want of such teachers, have been but little attended to in any of our schools. But this deficiency will, we hope, soon be supplied from the Seminary.

It has been stated, that the youth now under instruction have many fears lest, on leaving the Seminary, they should find no means of supporting themselves; and that some are anxious to improve the opportunities that occasionally offer of their entering upon such employments as will furnish them with the means of subsistence. Partly on this account, and partly on account of the great demand for assistants at our several stations, we have been constrained to allot a much shorter period of study to the members of the First class, than a due regard to their education and to the best interests of the Seminary would otherwise permit. It is now proposed to allow this class, fifteen in number, to leave at the expiration of nine months from the present time.* This, however, will but very partially relieve the wants of the mission. The Seminary itself has strong claims upon three or four of those of the best promise. Several of high standing in the class are from Jaffnapatam, and will probably find situations more eligible than any we could offer them. A few are not, in all essential respects, qualified to hold prominent situations in the missionary field. Some will probably engage in the service of the mission, but it is evident that we must direct our attention to succeeding classes for adequate supplies, and for persons whose education shall render them fully competent to hold the important stations they will be called to fill. In this view of the subject, we are pressed by a variety of weighty considerations to promote the best interests of the Seminary to the extent of the means within our reach. If

we assume, that the heathen must be converted, there will be an increasing demand for well educated young men.

It will be seen from this and from other reports, that the members of the Seminary enjoy great advantages for acquiring religious knowledge, and that all have a conviction of the truth and excellence of the Christian religion. Yet it is an affecting truth, that a majority of them are in an impenitent state. The question, Will they go forth from the Seminary *true Christians*, or merely *enlightened unbelievers*? is of amazing importance, as it affects the interests of the mission and the welfare of the people at large.

In view of these remarks, the benefactors of these youth, and all who stately pray for literary institutions, are affectionately entreated to labor together with us, by fervent intercessions at the throne of grace in behalf of all in the Seminary, till Christ be formed in them the hope of glory.

In behalf of the Visiting Committee.

D. POOR.

It should be observed, that the *Mission Seminary*, whether denominated a *College* or not, is an institution of great and increasing value. It is a nursery of *native teachers for schools*, and, by the grace of God, will become a nursery, also, of *native preachers of the Gospel*. Indeed, competent instructors of any description for the inhabitants, except to a very limited extent, are hopeless without such Seminaries in which to educate them. There can be no doubt but they are to be obtained in this manner, and that, with due patronage from the Christian community, they may thus be indefinitely multiplied.

We must, therefore—say the missionaries in a letter dated April 25, 1827—we must *plead for FUNDS*. We express our earnest hope, that the Committee will think it advisable to encourage and urge such benevolent individuals, as may have given *conditionally* to the *College*, to transfer their donations to the *Seminary*. *They need fear no loss*. Good will be done; and He, whose are the silver and the gold, “is not unrighteous to forget their work and labor of love, which they have showed towards his name.”

The length, to which we have been carried in our notices of this interesting Seminary, will make it necessary to defer to a future number what we have to say concerning the *Boarding Schools*, and the *Native Free Schools*.

Syria.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

(Continued from p. 243.)

May 25, 1827. Sent a messenger to Jerusalem, this morning, recommending to our brethren to come this way in their passage on to Egypt, for that no plague existed, and vessels could be found to take them. A few hours after this messenger had gone, we received a communication from the consul, stating that a European physician had just been to visit him, and reported that he had to-day seen the bodies of two young Jewesses, who had died of the plague, and that of the most virulent species of the disease. Before night word was also brought, that a family in the suburbs, and not far from us, was also infected.

J. L. had requested the man, who carried his last letter to the patriarch, to go anew to the old gentleman, and tell him that J. wished the answer to his letter. To-day he saw the man, and asked him if he had been to the patriarch. The man, with a serious and sorrowful countenance, said, “Do you wish, Joseph, to throw me into trouble?” “No,” replied J., “I only wish an answer to my letter. Did you go, as I requested, to the patriarch?” “Yes,” said the poor country-man, “and his holiness broke out in a rage upon me, saying, ‘Let me hear no more of that J. L. If you bring me another letter from him, I will cut off your living. I will lay every one under excommunication, who employs you, or has any thing to do with you.’” Thus has ended all J.’s hopes and ours of a religious correspondence with patriarch Ignatius. Indeed all these prelates seem most studiously to avoid every thing like a religious discussion with us. After all the talk about a rejoinder to our reply to the Maronite patriarch’s first proclamation, and to Mr. King’s Farewell Letter,* nothing has yet appeared.

26. Reports respecting the plague are abundantly confirmed. It appears to-day that not less than 15 or 20 in number are attacked with it, and of these some are among the most respectable merchants of the town. The family in the suburbs, mentioned yesterday, are removed to the ruined outworks of an old castle towards the town. I went down to see them. The father and a daughter, who had been said to be sick, were both in bed. The

* See p. 141 of the number for May. Ed.

mother brought the girl into sight, and with much carelessness removed the hair and clothing from the neck, that we might see the swelling. Nothing remarkable appeared like what I had expected. The glands of the neck seemed to be enlarged, making the surface of the part a little uneven, and two or three spots appeared slightly red. The daughter seemed like a person in a state of intoxication, inclined to doze, and staggering in her walk. But the father sat up, and conversed cheerfully, as if he had only taken a little cold that would soon be over. Two or three small children belonging to the family were walking around without any apparent concern. The melancholy reflection occurred to me, that these people were without the fear of death in proportion as they were unprepared to meet it. The father, and daughter, and mother were all destined to be soon numbered with the dead. The two former I never saw more.

27. Not venturing to mingle our own families with each other, we all kept the Sabbath within doors. Had religious service with mine and addressed them on the love of Christ.

31. Our brethren Nicolayson and Muller arrived from Safed, having received our letters before the appearance of the plague, and discredited the reports concerning its present existence. We find some difficulty in disposing of them without breaking our quarantine regulations.

June 6. Our messenger returned from Jerusalem. Girge is quite feeble, and it was feared would not be able to go on to Abyssinia with them.

7. A respectable young Jew from England, who has been to visit Jerusalem, expecting to find all the Jews there saints, has found himself in a strange land, without money, and without friends, having been robbed on his way. He has incurred at Jerusalem a debt of 500 piasters, and has left his wife there as a sort of pledge for his return. He would be glad to beg enough money to get his wife safely to Beyroot, and then perhaps to go to England, and collect for her passage home. What gives us confidence in this man is, that Mr. Abbott is well acquainted with many of the circumstances he relates of himself, and is so interested in his situation, that he offers to give ten or twelve dollars as his portion to assist in relieving him from his distress. He has none of the strong Jewish prejudices, for he is not from the stock of Abraham in fact, but only a proselyte of scarcely a single generation standing. He has met with the New Testament in Hebrew in this country and read it, and seems half convinced, at least, that Jesus is the Messiah. Some

few Tracts I had with me in Hebrew, he took with thankfulness, and read them aloud before me. One of the Rabbies in Jerusalem entered his room, and found him possessed of the New Testament, and took it from him. Afterwards, however, whether from fear of the consul, or from some other fear, is not known, he returned it, having torn out one or two of the first chapters of Matthew.—Five or six deaths by the plague to-day.

13. For two days the little daughter of our nurse has given indications of being unwell. To-day it is evident that her symptoms are those of the plague. The husband and children of this woman, for her greater quiet, we had taken into one of our own lower rooms, so that in fact we may say the plague has actually entered our house. The poor woman is considerably affected, fearing, not without reason, that others of her family may also be infected, and destined to die. Report of this case of the plague getting to the knowledge of the nearer neighbors, they assembled to beg me to have the child, with the woman who looks after it, sent to some other place, where their own families would not be so much exposed from them. The father and mother of the child, especially the former, understanding their object, began to throw out angry expressions. A boisterous wrangle ensued, such as I had never been brought into before. The noise of the quarrel was the first intimation I had of the object of my neighbors, and on going to the window, and seeing such a collection of them threatening to take the family from my house by violence, I was really afraid that their Maronite prejudices and their present alarm might lead them to commit some outrage. After reminding them that the house was mine, and that it would be dangerous for them to violate it, I left them to rage on at their pleasure. When they had vented their angry feelings against the poor family sufficiently, they quietly dispersed to their houses, not a little chagrined that the infected family of a blind beggar and his excommunicated wife should dwell in their midst, in spite of them. Silence being restored, a little explanation was made, and it was amicably agreed that the child, and any others of the family that should prove to be infected, should be removed to a tent to be erected in the retired part of a neighboring garden, or in the vicinity of the city.

14. It has occurred to us, that a small hut of ours in connexion with the burial ground, would be a proper place for the father of the child and the remainder of the family. The Moslem who has been suffered to occupy it, on being informed

that we needed it, immediately gave up the key. The child seems better to-day, and we have a distant hope that it may prove to be some other disease than the plague.

15. The poor blind man's son was sent this morning to sweep and prepare the room in question. After he had finished his work, it was discovered the Moslem's family who had just left the house, were in a tent close by, and themselves sick with the plague. We think it therefore prudent to suffer the uninfected members of the family to remain, for the present, where they are, in a room adjoining their former one.

16. The tent being ready for the child and the woman who has the charge of it, they were removed to their new habitation, but not till strong symptoms of the plague, which suddenly made their appearance in the morning, were discovered in the woman. It was with difficulty she could walk to the tent without assistance. What has astonished us all, at this critical juncture a neighboring young woman of our acquaintance has consented, with all cheerfulness, to carry these infected patients their food, and attend upon them in all they may need the whole of their sickness, for the trifling reward, proposed by herself, of *less than two dollars*. She has probably been rendered fearless by having, without harm, been nurse to her husband, who has just recovered from this dreadful disease.

17. Priest George, this morning, came into our neighborhood, to visit and converse with one or two families who had transgressed the orders of his holiness the patriarch. He was seen from our windows standing before the door of one of the offending neighbors, and calling out to them in anger, "You have been to the Bible-men for medicine. You have conversed with them, and even with that accursed excommunicated nurse. You are, therefore, (lifting his hands at the same time, and throwing about his robes,) you are, therefore, under excommunication from his holiness, and cast out and hated of God." It was some time before they could pacify the man sufficiently to get him to listen to their invitation to come into the house. He is suspected of being particularly displeased at our giving medicine and medical advice to his people, because he is half a physician himself. Perhaps I have taken from his pocket a few piastres also, by lately vaccinating, gratis, eight or ten of the neighboring children.

18. The child seems perfectly recovered of the plague, but the poor woman's case is very doubtful, her neck much swollen, and her brain affected. En-

deavored to hire a neighboring house of a Greek to place the child in, separate from the woman, but, such were his prejudices, he would not let it, unless for the remainder of the year for which he himself had hired it, not daring to live in it, after one had entered it infected with the plague.

21. Letters from Jerusalem. Messrs. Gobat and Kugler are still there, and in good health. But Girge, the poor Abyssinian, is still unwell. When very sick and in danger of dying, a little time ago, he wished to be carried to the Abyssinian convent, and have the benefit of some of those ceremonies to which he still found himself attached, though he had admitted they were futile. His language now was, "These things are not necessary for *you*, who are really pious and sanctified, and have long been so; but for *me*, who am a great sinner, and have always lived in sin, they may be useful."

22. Some wretched person, void of the fear of God, and of death, and of all humanity, last night cut the string, which fastened the tent door of the poor woman sick of the plague, and stole a cloak we had lent her, and all her own best articles of clothing. The event has made such an impression on her nerves in this state of weakness, that we could do no otherwise than to promise to repair her loss. Scarcely a year ago, in a season of sickness (though not of the plague) she, in a similar way, lost all her little supply of money, that had been given her in charity.

A letter having been received from a respectable mercantile house in Constantinople, saying, that the negotiations with the Porte had assumed a very serious aspect, a council of the English residents here was called to determine on the expediency of sending a messenger to the English ambassador, or the admiral now in the Archipelago, requesting that in case of war, provision might be seasonably made for our escape from the country. The arguments against the measure were, 1. The improbability, to human view, that the sultan will venture on so unequal a contest; 2. The probability that the desired assistance will be afforded us without our formal request. - 3. The possibility of security in the mountains, and the expediency of leaving, unless the danger appear very great. 4. The expense which such a messenger would necessarily incur. On the contrary, viewing the subject with the eye of faith, it seems likely that providence intends the destruction of the Ottoman government, and therefore that they may be left to the infatuation of plunging themselves in a war against all human hope of success. Again, the war

may be long, and accompanied by internal broils, especially in a region so restless as these mountains. We wish, also, should calamities overtake us, to avoid the future reproach of having neglected to take proper precautionary measures. The meeting was dissolved without coming to a decision.

23. At a second meeting to-day, it was finally decided that we send the contemplated messenger. These meetings were held of course with a due regard to quarantine regulations.

24. Priest George, it seems, was really in earnest the other day, for he this morning declared in the church that all who had received medicine of the Bible-men, or had conversed with the excommunicated individuals of his communion, were under excommunication, and after the services were over, brought a paper to our neighbors to be subscribed by them, and sent to the patriarch. Some rejected the proposal, declaring they were not conscious of having committed sin.

25. The noted Barbar, who, a short time since, sustained a siege of years in his castle at Tripoli, has lately set off for Alexandria. It is probable he is seeking the intercession of Mohammed Ali to get reinstated in his command of Tripoli. Though said to be unlearned and vulgar, yet his riches and tried bravery have acquired him a great name in all the coasts of Syria. At the time of the disturbance in Beyroot, just before our arrival, when, on account of the Greeks, all Christians were supposed to be in danger, this man stepped forward a volunteer, and was more efficient than all the authorities in quelling the fury of the Turkish populace. He has a palace at the foot of Mount Lebanon, near Tripoli, but, through fear of the government, he has removed his family, and has, for years, resided in the vicinity of Beyroot. His departure for Egypt excites considerable attention.

29. A Greek priest has, for a number of days, shewn himself friendly to our school-master Tannoos. After having avoided him in a very unusual manner for some months, he seems disposed to renew his former familiarity, and spends almost every evening with this former friend of his, in mild discussions on the subject of religion. This evening, however, being pressed with evidence from Paul's writings, and especially from one of the councils, on the subjects of fasting and the worship of images, he grew impatient, cursed the father of the man who wrote the book of the Councils, and withdrew in a rage. This book of the Councils is their great support in cases of necessity, when pressed by the truths of the Gospel. We ask,

whence came this and that custom, for our Saviour and his Apostles say nothing of them? They reply, the Councils decreed it. But when these very Councils turn against them, they are quite afloat.

30. The woman who has been sick of the plague, is to-day washing up by way of preparation to appear among the well again. It is a circumstance a little remarkable, that the plague should so break out unawares in a family of five persons, that only two should be infected, and both of those recover. Had half the family been swept away, it would have been no more than what is usual, and would have furnished a noble triumph to Maronite superstition. Such an event would doubtless have been construed, and every where spoken of, as a token of the divine displeasure against our nurse, and would have been boastingly adduced as a new proof, that whatsoever a papist priesthood bind or loose on earth, is bound or loosed accordingly in heaven. It was in this view of the circumstance that the young Shekh, who makes a part of my family at present, observed, that he felt rejoiced at the recovery of the two invalids, as if relieved from an oppressive burden, or as if some one had made him a valuable gift.

[To be continued.]

Sandwich Islands.

HAWAII.

KAIRUA.

Extracts from Messrs. Thurston and Bishop's Communication.

THE date of this letter, in which are a number of very encouraging statements, is Oct. 10, 1827.

The past year has been one of uninterrupted prosperity in the prosecution of our labors among the heathen. A knowledge of the word of God has increased, portions of Scripture have been translated, and schools have been multiplied. Opposition, at this place, has also nearly ceased. There are now about 100 schools in operation in the three districts of Hamakua, Kohala, and the northern half of Kona, all under our inspection. There have been two general examinations of these schools within the year; one early last winter, the other in June. During an excursion for this purpose, thirty couple were united in marriage. The missionary was every where received with hospitality and kindness. * On the Sabbath spent at Kohala, he

preached, morning and evening, to congregations of not less than 5,000 people. In the district above named, the Sabbath is observed by abstaining from all labor and diversions. The people assemble in their respective school-houses, and repeat the catechism, decalogue, and such hymns and texts of Scripture as they have committed to memory. The meetings are then concluded with prayer by the teacher.

It is gratifying to add, that most of the schools have not only learned to read, but have already committed to memory most of the Tracts, which the mission has printed. A few private historical catechisms composed by some of the missionaries, and circulated in manuscript, have also been taught to most of them. The precise number of scholars in the schools under our inspection, we have not been able to ascertain, owing to a failure on the part of the teachers to make returns, but we should suppose there are not less than 6,000.

Thus these islands have externally embraced Christianity, and are rapidly coming under the influence of its rules and sanctions. "You have obtained," said Mr. Young to us one day, "You have obtained in three years, by the preaching of the Gospel, what I have labored in vain for more than thirty years to accomplish." Alluding to the usages of Christian countries, which are now taking the place of their former practices; he said, "These are the very customs, which I have so often attempted to persuade the king and chiefs to adopt; I have set before them in the plainest manner the superior advantages of civilized over savage life, but could never gain their assent: the uniform reply of the king was, '*Pela i Hawaii nei*,' '*These are the customs at Hawaii*;' but as soon as you bring them under the influence of the Gospel, you can mould them as you please." It was observed to him, that no country since the promulgation of Christianity has become civilized, but through the preaching of the Gospel. He replied, that in his opinion the Gospel alone is able to save this people from extinction, for till the missionaries came, they were going to ruin as fast as possible.

In the month of August last, the teachers under our jurisdiction were called to Kairua to receive instruction in reading and writing. The school consisted of 80 members. As there was no suitable house for their accommodation, they were instructed daily in the chapel during the six weeks the school continued. It was then suspended in consequence of the scarcity of provisions at this place, with the intention that it be resumed as soon as

circumstances will permit. The rapid improvement made by the teachers fully evinces the utility of such a school, and it is our intention to establish a permanent one at this station so soon as a suitable house can be fitted up for the purpose, in which all the teachers under our care shall be instructed, from time to time, in those studies which may hereafter be introduced into the schools.

A writing-school has just been commenced at this village by governor Adams, composed principally of his own people, of which he is the patron and one of the teachers.

The translation of the Scriptures has occupied the greatest share of our time, since we last wrote you. In connexion with Mr. Ely of Kaavaroa, we have translated the Gospel by John, which we have twice revised, and it is now nearly ready for the press. Besides this, we have prepared the eighteen last chapters of Matthew, from the translations previously made at the different stations. On these, we have bestowed all the time afforded us from the ordinary labors of the station; and perhaps the translations are as correct as our circumstances and the helps afforded us would permit.

Our congregations on the Sabbath consist of between two and three thousand. The weekly lecture on Wednesday is still continued, and is well attended. There are also three social meetings held during the week, which are frequented by the more serious part of the people. The one on Friday afternoon, in which the males and females meet by themselves, consists of persons who profess to have forsaken their immoral practices, and to be seeking the kingdom of God. On the evening of the same day, there is a meeting of a more select nature, consisting of males and females, most of whom give evidence of piety. The present number is sixteen. The instructions given to this little company, are more particularly designed for those who are hereafter to be admitted to the privileges of church-membership. Six of these now stand propounded for admission to the church, and are expecting to receive baptism in a few weeks. There is also another meeting on Saturday evening, designed for all who wish to attend.

KA AVAROA.

Extracts from a communication of Mr. Ely, dated Nov. 5, 1827.

Yesterday was the Sabbath, and our congregation was convened under the spreading branches of a cluster of *kukui* trees, when I preached to them morning and

evening. We judged that the number present exceeded three thousand. The interval between public worship was occupied in reciting catechisms, and the hills resounded with the voices of multitudes rehearsing the doctrines and duties of the religion of Christ.

Our attention for the past year has been in part directed to the improvement of the schools. For this purpose, I have had a school for the teachers, where I have attended myself, and endeavored to give them such instruction as would make them most useful to the people.

A few weeks since, I made the tour of Kau. Naihe generously furnished me with a double canoe well manned; also men to carry my baggage, and supply me with provisions. My object in visiting Kau was to preach to the people, visit the schools, and establish schools where were none previously. Naihe, who has the government of that district, seconded my proposals, which facilitated the organization of schools. Arrangements were made with the head men for erecting school-houses, and for establishing schools, so that all the inhabitants of Kau may be brought under a course of instruction. When I returned, a number of interesting youths accompanied me to be instructed at Kaavaroa, and to return as teachers to Kau. They are now attending to instruction under the tuition of Arapai, over whom I hold a superintendence. On my tour I preached frequently to the people; and on the Sabbath, which we spent at Honuapo, many of the people of Kau were assembled to hear me.

The rulers of this district have declared, that, in future, marriages shall not be accounted valid, unless solemnized by a minister of the Gospel. Offenders are punished by being made to work on a public road.

The degree of observance given to the *eighth commandment*, may be seen by the following fact. It is notorious that the people were formerly much addicted to stealing. Nothing belonging to a foreigner was secure, unless watched with a vigilant eye. But recently, a merchant at these islands, at several different times, has landed goods at Kaavaroa to the amount of some thousands of dollars. He placed them in a shed near the shore, and left his boxes open by day and by night. By night they were left with no one to guard them. He kept, however, an inventory of them. After he had packed his remaining goods, I asked him if any thing was missing. He answered, nothing. No one had molested a single article; though they

might have stolen to any amount they chose.

THIRD OUTRAGE AT LAHAINA.

THE readers of the *Missionary Herald* will recollect, that, in the year 1825, an assault was made upon the house and family of Mr. Richards, by the riotous crew of the English whale-ship *Daniel*, then lying at anchor off the town of Lahaina; and that capt. Buckle, the master of that ship, evidently connived at the assault, (if he did not directly promote it,) and is therefore justly responsible for it. The enforcement of a law for the preservation of the public morals was, it will be recollected, the cause of the riot. The demand made of Mr. Richards, on penalty of taking his life, that he should advise to repeal the law, was one of the most flagitious acts that can be conceived; and, if this threat had been executed, the guilt of murder would have been justly chargeable upon the captain, as well as upon his infuriated crew. For an account of these transactions, see the *Miss. Her.* for Feb. 1827, p. 39.

About a year afterwards, a similar attempt to abrogate the laws of that place was made by the crews of several English and American whale-ships in concert, who doubtless acted with the connivance of their captains. The sailors threatened to kill Mr. Richards; but he was providentially absent from the islands, on important business of the mission. They went in a body to his house to demolish it; but found it carefully guarded by the natives. They then took away his hogs and poultry, which were at some distance from the house, and were probably the only property belonging to him, on which the rioters could lay their hands. They continued several days in the town, trampling on the rights of the natives, breaking open houses, and committing other indignities. Their great object was to obtain women, in violation of the law; but in this they were signally defeated. The governess of the place, being a woman of principle, and of great resolution, gave orders, at the very commencement of the difficulty, for all the females to leave the town and betake themselves to the mountains. This order was gladly, and so far as appears, universally obeyed. Thus, in a population of 4,000 souls, the females were compelled, by an organized banditti from Christian lands, under the direction of captains who would at home expect great respect for Christianity, to live in the mountains without regular food and without shel-

ter, as the only means of avoiding guilt and dishonor. See *Miss. Herald* for July 1827. p. 208.

In the month of October last, a third attack was made upon the place, which was, in some respects, more aggravated than any preceding one. The assailants were the officers and crew of the *John Palmer*, an English whale-ship. The assault was made under the direction, or with the sanction of the captain, who is said to be a native of Massachusetts.

The history of this affair is well written by *Hoapiri*, the governor of *Maui*. (of which island *Lahaina* is the port,) in an official despatch addressed to *Kaahumanu*, the regent of the Sandwich Islands. Before the reader enters upon the perusal of this document, let him recollect, that four years previous to the date which it bears, the man who wrote it was an uninstructed pagan, not able to read or write. Let the official report be considered—its order, explicitness, freedom from extraneous matter, and from every thing like swelling and bombast, and its manly assumption of responsibility; and then let it be said, whether such men are to receive abuse and insult, and their towns to be fired upon, not only without provocation, but when the rulers are discharging a great public duty, which they owe to themselves and to their persecutors? and whether the civilized world is to look calmly on, and see the peace and the territory of the unoffending natives barbarously violated, merely because riotous sailors will not brook the restraints of civilization and Christianity?

The despatch of *Hoapiri* was sent to this country in the original, accompanied with a translation by Mr. Richards. The translation can be compared with the original by Mr. Stewart and Mr. Loomis, now in this country, and by Mr. Ellis in England to whom a copy will be sent from the Missionary Rooms. It is desirable that the British and the American public should be made fully acquainted with the present history of the Sandwich Islands.

The letter is as follows:

Lahaina, Oct. 24, 1827.

Love to you Elisabeth Kaahumanu.

This is the word which I have to declare to you. We have recently been in difficulty here of *Maui*. No one else is involved, I alone.—It was my own personal resolution.

This is the ground of the difficulty

which you are to consider—a strict regard to God: because you and we had said, the women must not go on board the ships for the purposes of prostitution. I have strictly observed this word of ours.

There have recently gone off secretly several women for purposes of lewdness, *Nakoko* and *Mikabako* and others, whose names I do not know. When I heard by the people, that the ship had got possession of the women, then I requested the commander of the ship, captain Clark, to return to me the women. He would not consent—he ridiculed what I said.

That day passed; next morning I urged him again; three times I insisted on it.

He said to me: Your efforts are vain. It is not right. It is not thus in Great Britain. It is not right for you to withhold women from Englishmen. Do not keep back the women, that go in the bad way; otherwise a man of war will come and destroy you all.

Then I replied; I do not at all regard what you have said. There is but one thing that is right in my view—that you send me back the women—but understand, if you do not return them, I shall detain you here on shore, till we get the women. Then you may go to the ship.

My requirement was not at all complied with.

Then I sent men to take the boat. The boat was detained by me; and the foreigners were detained by me, here on shore.

He said to me, this place will be full of ships; and *Maui* shall be free from *tabu*, or entirely burnt, so that not a cluster of houses shall be left. My ship is ready to fire upon you this night.

I replied, if the guns of your ship fire, I will take care of you. You and I and my chief will go together to another place. If your men fire from the ship, we the people of the island will remain quiet, but if the people of the ship land here on shore to fight us, then my people will fight them. You and I will sit still, and let your people and mine do the fighting. I will take care of you. If you do not give me back the women, you and I will dwell here on shore, and you shall not return to your vessel. I have but one desire and that is the return hither of the women. I ended.

We continued together from the early to the latter part of the evening, when the cannon of the ship were fired.

Mr. Richards had come to me saying, "I have come to promote reconciliation, out of love to you and out of love to them." Mr. Richards inquired of me, "What is your design?" I replied, my only design is, that the women be returned. We were persuaded to yield by

Mr. Richards. I therefore sent back the foreigner; but did not obtain the women.

These are my thoughts concerning the recent doing in this place belonging to your king. It is nearly right perhaps, it is nearly wrong perhaps. He said to me, I shall sail to Oahu. Boki and the consul will come and fight us.

Where are you? Look out well for Nakoko and those with her, and if you can get them, send them back here to Maui; and if the vessel does not anchor, then give directions to Pelekaluhi. It is ended. Love to you all,

HOAPIRI-KANE.

Explanations of the foregoing Letter.

All the readers of these pages may not have been informed, that *Kaahumanu* has been a person of great authority at the islands for the last twenty-five years: that she was one of the wives of old Tamehameha; that, in her former state, she was like other pagan rulers, except that she exhibited uncommon talents and extraordinary haughtiness; that, three or four years ago, she first gave evidence, which has since been continued, of strict religious principle; that she was admitted to the church in December 1825; that she was previously associated with Karaimoku in the government, as joint regent with him, till the young king should be of sufficient age and capacity to administer the public concerns; that, since the death of Karaimoku, this trust devolves upon her alone; that her influence and authority with the natives are paramount and undisputed; that though foreigners have tried to render her odious with the natives, they do not appear to have succeeded at all; and that she uses her power discreetly, and to the satisfaction of the chiefs and people. Her brother Kuakini, commonly called John Adams, is governor of Hawaii, the largest island. When Kaahumanu was baptized, she took the name of Elisabeth.

By saying, *No one else is involved—I alone—* Hoapiri means, that he takes the sole responsibility of what was done by himself and his men.

The boat referred to was the captain's, in which he went to and from his ship.

By saying that he should *take care* of captain Clark, Hoapiri meant that captain Clark should be put in a place of safety; and not, as our readers might understand him, that instant, deserved, and condign punishment should be inflicted for so gross and wanton an outrage.

By my chief is intended *Nahienaena*, the

young princess; and by *your king*, *Kanikouli*, the young king, then in his fourteenth or fifteenth year.

The sentence—*It is nearly right perhaps; it is nearly wrong perhaps*—is idiomatic, and probably means—*perhaps I was right—perhaps I was wrong: of this it belongs to you, as my superior, to judge.*

The letter is signed *Hoapiri-kane*, which is, *Hoapiri the man*, to distinguish the governor from his wife, who signs her name *Hoapiri-wahine*, that is, *Hoapiri the woman*. This chief was, at the last intelligence, described as a firm and consistent friend of religion and morality, and as a determined supporter of the laws.

The phrase translated *love to you*, is the common salutation, and means, according to circumstances, *affection for you, or respect, sympathy, or general good-will.*

The question *Where are you?* is idiomatic, and intimates the necessity of strict and immediate attention.

Further Particulars.

After perusing this despatch of a Sandwich Island governor, the reader will doubtless wish to be made acquainted with any other circumstances, relating to this affair, the knowledge of which has arrived in this country. Other documents received at the Missionary Rooms, corroborated by a person of veracity, who left the islands last December, authorize the statement of the following additional particulars.

Mr. Bingham and his family were at the house of Mr. Richards, having some time before gone to Maui on a visit for relaxation and the recovery of health. Toward evening, on the 23d of October, capt. Clark with two other foreigners, followed by a great concourse of natives, came to the gate of the mission house. The natives cried out, "Shut the gate, and do not let him go into the yard of the missionary." Mr. Richards went to the gate, and conducted capt. Clark and the other foreigners into the house. It appeared that the boat had then been seized, and captain Clark was highly incensed at the conduct of the governor. He declared that within an hour from the time the news should reach the ship, the town would be destroyed.

A messenger soon arrived from Hoapiri, requesting captain Clark to come to his house.

Immediately after tea, Mr. Richards was about writing to captain Clark, inquiring what he could do towards effecting a settle-

ment of the difficulty. He was the more inclined to do this, as captain Clark had, on a former voyage as well as the present, treated the mission in a kind, polite, and generous manner.

Before there was time for writing, however, Mr. Richards was called to the door by one of the foreign residents and informed, that the mate of the *John Palmer* had arrived from the ship to demand the release of the captain, and to say, that the ship was ready to commence firing on the town, and that, unless the captain were released in an hour, a light would be hoisted at the mizen peak and firing would begin.

Mr. Richards then hastened to the beach, in hopes of seeing the mate to request a little delay, that there might be time for negotiation. The boat had just left the shore, discharging two pistols as evidences of what was intended. On going to the house of Hoapiri, Mr. Richards found captain Clark there, with most of the chiefs. He inquired as to the cause of the difficulty, and the measures which the governor had taken to obtain redress; and at last suggested to Hoapiri, whether it would not be wise, on the meek and forbearing principles of Christianity, to permit captain Clark to go on board his ship, particularly as he had agreed to have the business settled by 9 o'clock the next morning.

After conversing half an hour, the governor gave his assent, and restored the boat. By the time the boat was ready, the light was hoisted and the firing with a nine pounder commenced.

Mr. Richards hurried home, and just before he reached his house, a ball passed near him, with a tremendous whiz. Thinking it the most prudent course, he and his family and the visitors, retired to the cellar. The house was built of stone, and but just erected. It might easily be battered down; but a strong floor would probably have intercepted the falling stones. The next morning, the places where the balls struck were found, and there could be no doubt that the mission house was particularly aimed at. One of the balls passed over it, as could be seen by the direction of the ship, and probably at a distance of not more than four feet from the roof.

Hoapiri sent his account of the affair by a special messenger, in a canoe, on the 24th. The *John Palmer* sailed for Oahu the same day, but without any settlement of the difficulty. Thus the captain totally disregarded his engagement made the evening before, in the presence of Mr. Richards.

After reading these particulars, it may gratify curiosity to see how the same events are related by another native. The following paragraphs are extracted from a letter, dated Dec. 11th, and addressed to a person formerly connected with the mission, but now in this country. It was written for the express purpose of having the facts published here, and begins with a salutation "to the preachers, and church of the Lord and all the brethren." It is accurately translated by a competent hand.

I am about to make known to you an affair of consequence, which has been witnessed here.

Maui has suffered a cannonading from capt. Clark, of an English ship. Females were the ground of the difficulty. They went secretly to the ship; which, when Hoapiri heard of it, he asked the captain of the ship to return the women.

Capt. Clark replied to Hoapiri, "I do not know any thing about them."

Hoapiri said, "Let my men go and search." The captain said, "I will go on board and search, and to-morrow return them."

To this Hoapiri consented. The morning arrived; but no females came. The captain of the vessel lied.

Three times Hoapiri asked him; but he could by no means obtain them. Then Hoapiri stopped the captain on shore, and took his boat away from the beach. Then the cannonading took place. Many balls fell in the back parts of Lahaina.

The English consul has called Hoapiri to account for these things. He says the fault is altogether Hoapiri's. He says the crime is a great one—that Hoapiri is a madman—that he shall pay for this his theft in stealing the boat. For these things the English consul is exceedingly angry at Hoapiri; so also is ——— and all the foreigners.

PROCEEDINGS OF THE CHIEFS ON THE COMPLAINT OF CAPTAIN BUCKLE.

ABOUT the time of the occurrences which have just been described, the account of captain Buckle's misconduct, published at p. 40 of vol. xxiii, and thence copied into a newspaper, arrived at the islands; and it so happened, that captain Buckle himself was then at Honoruru. It must have occurred to him, that the circumstances of his visit to Lahaina, in October 1825, would probably become known in civilized countries. On learning, however, that they had actually been published in the United States, he gave utter-

ance to the strongest resentment towards Mr. Richards. The effect produced upon captain B., and upon the other foreigners generally, is thus described by an intelligent native, in a letter addressed, in the Hawaiian language, to a gentleman now in this country.

"Captain Buckle is exceedingly angry at Mr. Richards's letter. The foreigners of Honoruru and of Hawaii and of Maui have but one desire, the death of Mr. Richards."—"But," he adds, "they cannot effect it; for the chiefs of this country guard Mr. R. by night and by day. For this reason his enemies cannot get at him."

Letters were received at Lahaina from natives at Honoruru, stating, that several ships were about to sail for Lahaina to take the life of Mr. Richards, with a force sufficient to overcome any resistance which might be offered. This impression was strongly made on the minds of the people, both at Honoruru and Lahaina; nor were the missionaries without solicitude.

Kaahumanu, the regent, at length thought it advisable for Mr. Richards to proceed to Honoruru, the seat of the government, and the principal resort of foreign traders, that an inquiry might there be made into his alleged offence, and tranquillity be, if possible, restored. She accordingly sent three native vessels to Lahaina, and a request that the foreign teachers and all the chiefs would embark for Oahu. Mr. Richards accordingly, on the evening of Nov. 12th, went on board a brig, commanded by capt. Little, who had kindly offered a passage for himself and family, and arrived off the port of Honoruru early next morning. A boat soon came and took Mr. R. and family to the fort, where Kaahumanu was waiting to receive them. She discovered such kindness and cordiality of feeling, as convinced them that the highest power of the islands was pledged for their protection. Kaahumanu herself conducted them to the mission house, and, as she took leave, said, "I have seen you safe at your own house."

This was not the first evidence Mr. R. had received, that he had powerful friends. All the chiefs of rank at Maui had given testimonials of their friendship. Hoapiri had declared, that he would afford protection at every hazard, and, that "no ball should strike Mr. R. without first passing through him." Other chiefs had spoken in a similar manner. The common people at Lahaina thronged the house of their missionary, when they found he was about to leave them, and earnestly requested the privilege of accompanying him;

and many of them actually went to Honoruru in consequence of his removal to that place.

The correspondence which ensued between the English consul and Mr. Richards, will be omitted for the present, and also all mention of the course in relation to Mr. R., which the consul thought proper to pursue.

A little before noon, Nov. 26th, Mr. Richards heard, that a large company of foreigners and all the chiefs, were together, and that his communication to the Board respecting capt. Buckle was the subject of discussion. Soon after, a native came with a message from some of the chiefs, informing him of the council, and saying that he could attend, or not, as he should think advisable, but that the female chiefs thought he had better not attend. He wrote back to Kaahamanu and the chiefs, that if they wished him to attend, he should do so, but desired that the charges against him might be made in writing, in order that there might be a clear understanding of them. When Kaahumanu received this letter, she urged the consul and his company to write their charges against Mr. R. and let him write his defence. This the foreigners treated with contempt, saying, that Mr. R. had already written, and that was his crime—pointing to the newspaper containing extracts from his journal.

At length the chiefs concluded to send for Mr. Richards, and, by a messenger, requested his attendance. His brethren of the mission who were then at Honoruru, determined to accompany him, as did, also, Mrs. Richards and Mrs. Bingham. In less than half an hour after the message was received, they were on their way, but met some of the king's guards, who told them that the foreigners had dispersed, and the council broken up. They proceeded, however, and found a large portion of the chiefs still together in the hall. The missionaries were told, that when the foreigners learned that the chiefs had sent for Mr. Richards, they rose immediately, and left the place; and when Kaahumanu told them to remain till he arrived, they refused, on the ground, that they had been waiting a long time. She replied, "Then come to-morrow, or appoint a time, that Mr. R. and we all may be prepared." They answered, "No; we will not come again: we have been here once, and waited a long time, and Mr. R. would not come." Capt. B. then declared his hostile intentions with regard to Mr. R., and warned the chiefs not to defend him. This considerably agitated the chiefs, and towards evening

they had a council by themselves, and, after having been together an hour or more, sent for Mr. Richards.

As soon as he arrived, Kaahumanu addressed him, saying, that after conversing together they had concluded, that they were in fault; for some of them knew of the proposed council the evening before it happened, but had not given him notice; and they had determined to insist, that the foreigners should assemble the next morning, and that he should be present.

Mr. R. replied,—"It is for you to direct me. I am subject to you, and wait your orders. I did not attend the council to-day, for I thought it would be highly improper for me to go to a council of the chiefs, uncalled: but when I receive your orders, it is my duty to obey; for it is to your laws that I am now subject, and, if I have broken them, it is by you alone that I am to be tried and punished. But lest I should do something contrary to your pleasure, permit me to inquire, what I am to do when I arrive at the council? Am I to sit still and listen, or have I something to do? Inform me, lest I do wrong."

All were silent for several minutes, no one being able to answer. At length one of the chiefs said,—"We have heard the simple question of Mr. Richards: shall we not answer it?"—All were silent again.

After a long time, Hoapiri replied,—"I think the foreigners will read to Mr. Richards the printed letter, and inquire of him whether he wrote it; to which it will be his duty to make answer."

All the chiefs assented to this. Mr. Richards then said, "The letter to which you refer, I have seen. I wrote it. My answer will therefore be in the affirmative;—and when I have said this, what further?"

All were again silent for a long time, till finally Hoapiri said, "That must be the end of it, for we all know that *Leoi* was sold,* and if it is a crime to say it, then we are all in fault, for we have all said it:—that must be the end of it."

After this, one of the chiefs inquired, "What is the object of the council? We have heard the charge against Mr. Richards. We have heard his confession that he wrote the letter. But we have already pronounced the writing of it no crime. Why, then, should we assemble again for another council?"

No one was able to answer this question. They immediately agreed, therefore, to pro-

ceed no further, and to tell the foreigners to do nothing more.

CONCLUDING REMARKS.

THE circumstances of these transactions are of so marked a character, that very few observations are necessary.

And, first, as to the outrage from the officers and crew of the John Palmer.

Capt. Clark knew perfectly well, that by receiving women on board his ship and concealing them, he was violating a law of the place, which had been strictly enforced for more than three years. Without reference to the immorality of such conduct, he knew that, according to the usages of all countries, civilized and savage, Christian and pagan, the rulers of any place possess the right of restraining and punishing their own people. He must therefore have been aware, that the demand of Hoapiri was reasonable and proper, and that every attempt to evade or resist it was dishonorable.

The arrest and detention of the captain, with the avowed and single purpose of compelling him to deliver up criminals, was strictly defensible on the most obvious and acknowledged principles of government. Whether it was wise in the governor to take this step, depended on his being able and prepared to proceed to extremities. Let us suppose a similar case to exist in the harbor of one of our towns, containing four or five thousand people. If the master of a foreign vessel, enjoying the hospitality of Portsmouth, New Bedford, or New London, for instance, should afford an asylum to violators of the laws, and refuse to have his vessel searched;—and if, when the criminals were demanded by the municipal authorities, he should first evade the demand, and then insult and threaten the chief magistrate, who could doubt as to the propriety of detaining him, till the demand should be complied with? If, while thus detained, he should affect to consider himself as the injured party, and should sanction the proposal of firing from his ship into the town, how would such a proposal be received by the meekest and most dispassionate of the inhabitants of our Christian country? And if the firing should begin by his order, while he stood single and undefended among the magistrates and the people of the town thus assailed, how many cannon-balls would be received, before ample and summary vengeance would be inflicted on him?

The bare statement of the facts in this case

* See vol. xxiii, page 41.

is sufficient to show, that captain Clark calculated much more on the facility and forbearance of the natives, than on the justice of his cause; and that there is not a place in Europe or America, where he would, in similar circumstances, have been treated with so much lenity, as by the governor and people of Maui, who had him entirely in their power.

As to the case of captain Buckle—his complaint was grounded on the publication of the fact, that he had purchased a female for an infamous purpose and in a disgraceful manner, not only against the wishes of the female herself, but contrary to her repeated and earnest expostulations and intreaties.

What reason had captain Buckle to complain of this publication? It might be very unpleasant to him, and doubtless it was; but still what reason had he to complain? In October 1825, when his men were on shore, threatening death to Mr. Richards, and when he had been solicited to recal them to their duty and protect an innocent and defenceless family, he wrote to Mr. Richards a letter, of which the following is a literal copy: viz.

Ship Daniel, Thursday evening.

DEAR SIR,

I have received your note. My men are all on shore, having left the ship during the night, with a full determination not to return on board again, unless they obtained women. I have no command over them on shore; and should recommend your giving your consent to let them come on board, after which all will be peace and quietness. Yours truly,

WILLIAM BUCKLE.

Did captain Buckle mean to say, that his men were in a state of mutiny, and that he had no command over them? Most obviously not. There is not the least doubt, that he might have come on shore, and ordered his men to the ship, and they would have obeyed. They considered themselves as acting according to his wishes; and, as we have already said, if murder had been committed, he would have been responsible. He ventures to advise a Christian missionary to countenance public prostitution; and, as an inducement, gravely intimates that he cannot restrain his men from executing their threats. It is a small matter with him, that a missionary, his wife, and child, should be kept in apprehension of being massacred by sailors, whom he was himself bound, by every motive of public and private duty to restrain and control. And yet, if a narrative of these transactions is

published, and his character and deeds are placed in their proper light, he pretends to be deeply injured and aggrieved.

Neither the missionaries, nor their patrons, wish to bring the private vices of individuals unnecessarily before the public. But one of the most important uses of the press is, that it can be made a powerful instrument of restraining and punishing crimes, where the arm of civil law cannot reach.

Cherokees.

HAWEIS.

THE following account of a recent meeting at Haweis is copied from the Cherokee Phoenix of June 4. The progress of religion at that station has been very uniformly encouraging. Something of the nature of a revival has existed ever since the church there was organized, and it is still in progress. Scarcely a communion season has passed without some addition to the church.

At a sacramental meeting held on last Sabbath, at Haweis, one of the missionary stations of the American Board, we were gratified to see a large assembly of people, most of whom were, what are commonly called, full Cherokees. A meeting of 150 or 200 persons is considered large in this country, and it is so in truth, when our scattered population is considered. Many had come from the distance of 10 and 20 miles to hear the word of God proclaimed to them. An interesting discourse was delivered by the Rev. Mr. Chamberlain, a missionary at Wills Town. Immediately after sermon, ten came forward as candidates for the holy ordinance of baptism, who were accordingly baptized in the name of the Father, the Son and of the holy Ghost. The sacrament of the Lord's supper was then administered to about forty communicants, most of whom were members of the church at Haweis, some belonged to the Methodist Episcopal church, and we saw a few who were members of the Moravian church. It was a pleasing sight to behold professing Christians of different denominations uniting in celebrating the dying love of their common Redeemer. At candle light we attended a Cherokee meeting, conducted by John Huss (or Spirit,) who is an uncommonly interesting man. He understands his native language only. His exhortations are heard with pleasure, as they are always fraught with good sense and energy. As a speaker he has, perhaps, few equals. His knowledge of the Bible we thought

remarkable, considering his limited means of information. He is now in the service of the American Board.

We cannot but consider the church at Haweis in an interesting state. God has evidently blessed it with his own hands. Its increase has been gradual, and we trust it will continue to increase and have a happy influence on the surrounding people.—It is now composed of thirty members, exclusive of the ten who were baptized. As respects those who are admitted into church-membership in this nation, it becomes us to speak in a very cautious manner, for it is not to be expected that all those who unite themselves with the people of God will continue steadfast to the end. It is therefore no wonder, particularly in this country, where the people are comparatively ignorant of the doctrines and duties enjoined in the religion of Jesus Christ, that some of those who make public profession, should go back to the world. All that a minister of the Gospel can do, before receiving persons as church-members, is to use necessary and Scriptural precautions, and to receive none but such as appear to give evidence of a change of heart. We are happy to say that such precautions have been used by the missionaries of the Board.

Choctaws.

THE Choctaw who is spoken of in the former of the two letters which follow, and dictated the latter, is an old man residing near the mission family at Aiikhunna; and who, not long before the letters were written, had become, as is believed, a subject of renewing grace. The former was written by Mr. Williams, a teacher and catechist at Aiikhunna, to a member of the mission family at Mayhew, and contains a description of the character and feelings of this converted Choctaw as they appeared to him at an interview. The second letter was dictated by this Choctaw, and written and translated by Mr. Williams. It was sent by way of Mayhew, to col. Folsom, the principal chief of that district. Mingo, the title by which he is here addressed, is a title appropriated to the highest Choctaw chiefs.

LETTER OF MR. L. S. WILLIAMS TO A MEMBER
OF THE MISSION FAMILY AT MAYHEW.

Aiikhunna, Jan. 30, 1828.

DEAR BROTHER,

I wish to tell you something about our old friend Tunnapinchuffa, whom we call Abraham. I think he is more and more

deserving the name, being partaker of his faith. I just now called upon him. Before I reached the house, I heard music; not an Indian war-song: no, blessed be God, but one of Zion's songs. I rode up, alighted, and went to the house; and notwithstanding the barking of the dogs, I passed him unobserved, though he sat on the outside next to the road. He had his face partly covered with one hand, while he gazed intently on a book which he held in the other, and with much apparent devotion was singing one of the Choctaw hymns—not from the book, (it was an English Catechism,) but from memory. When he ended, we had a precious interview. He spoke much of you and of his affection for you, and wished me to salute you in his name. He wishes me to tell you that he does love the Lord with his heart and soul; that he does love to pray; that he does reverence and delight in the Sabbath; that he is not ashamed to confess Christ before men, because he has done great things for his soul whereof he is glad.

I never saw the old man appear so well in my life, as he did on this occasion. It was about 10 or 11 o'clock. By his account he had spent most of the morning in prayer and praise. The language of his heart seemed to flow with ease from his tongue to this purport "Come and hear, all ye that fear the Lord, and I will declare what he hath done for my soul." He was intending to call upon me for this purpose, so great were the consolations of his soul. I am not exaggerating when I say that he appeared unusually awake and alive to God. He confessed that he had not felt so much of late: but *to-day, he had found it good to draw near to God.* "Heaven, says he, is near—it is not far off—I know it is near—I feel it." And again, "My mind has been dark, very very dark, but light shined upon me from on high, and I rejoice. I have been going in the way of sin, but the blessed spirit of God has taught me and put me in the bright path, and I hope, washed my dirty heart as with hot water." Much he said with uncommon earnestness. O it was good to hear him: I wish every dear brother and sister in the nation, and all the friends of missions could have been partakers of the satisfaction I enjoyed. I think, as he said, our hearts were alike or one. Before I left him, I proposed prayer, and wished him lead, and proposed singing first. After singing he offered up a most fervent prayer, in which he remembered his family particularly. It was appropriate, fluent, and expressive; and I do think sincere. Once he broke out in the singular number first person, and words then

flowed freely. It was as if he was familiar at the throne of grace; as though he knew the way, having often gone there before. He was so engaged in communing with his best friend that he used some gestures with his hands, as he kneeled with his body erect, and his eyes closed. One petition was, That we might be bound to Christ in love, as with a strong chain of iron; That we might with our hands and fingers take hold of Christ.

I am happy to state further, that he has lately been exposed to strong temptations to drink, but he touched not, tasted not, handled not. He is regular in family devotion morning and night; and sometimes there are many others to witness it. Company does not furnish him with an excuse for neglecting to offer his morning and evening sacrifice on the family altar.

L. S. WILLIAMS.

LETTER OF TUNNAPINCHUFFA.

To Mingo Folsom:

BROTHER,

Long time had we been as people in a storm which threatened destruction, until the missionaries came to our land: but now we are permitted to hear the blessed Gospel of truth.

You, our brother and chief, found for us a good bright path, and we would follow you in it. You are as our good father, and your words are good. Your messengers, (the missionaries,) that you send to us, we hear. When we think of our old ways we feel ashamed. The missionaries you place here, we hold by the hand. This blessed day I have given a true talk. The black and dirty garments I used to wear, I have taken off and cast away. Clean and good garments I now put on. My heart, I hope, has been made new. My bad thoughts I throw away. The words of the great Father above I am seeking to have in my mind. The missionaries in the Choctaw Nation I salute. The missionaries' chiefs, or patrons, I salute. O my chief, I your uncle, salute you. I am your warrior. You must remember me in love. The letter which I send you, you must read to your captains, leaders, and warriors. As I feel to day, I wish to have all my Choctaw brothers feel. I am the first of the Choctaws that take the good talk. My chief, as you go about among your people you must tell them this. The dark night to me has gone, and the morning has dawned upon me.

The missionaries at Mayhew, I salute you. Mr. Kingsbury when this letter you see, you will forward it to Mingo Folsom.

TUNNAPINCHUFFA.

Choctaw Nation, Jan. 1828.

Chickasaws.

MONROE.

It was mentioned in the number of this work for February, p. 56, and for April, p. 119, that the mission among the Chickasaw Indians, formerly under the care of the Synodical Missionary Society of Georgia and South Carolina, had been transferred to the Board. Mention was also made of a pleasing attention to religious instruction, which had been for some time witnessed at Monroe, one of the stations in the Chickasaw nation.

The church at that station was organized in June, 1823; and then consisted of members of the mission family, and one colored woman who was the first fruits of missionary labors there. From that time till the commencement of the present revival, the Lord had blessed the preaching of the Gospel in an encouraging manner, and 16 had been added to the church. Since March, 1827, 42 more have been added, so that the church now consists of 58, exclusive of the mission family.

The school at Monroe has been suspended nearly a year, because no suitable person could be obtained to teach it. The Schools at two of the other stations are seriously embarrassed for the want of regular and devoted teachers. The station is in the most populous part of the nation, there being, according to the best estimate, more than 800 souls within 10 miles of the mission family. Five-eighths of them are Chickasaws, and the remainder colored people of African descent, with a few white men having Chickasaw families.

The annexed account of the revival was recently received in a communication from the Rev. Thomas C. Stuart, superintendent of the Chickasaw mission, and contains dates as late as July 5th.

The season of refreshing with which it hath pleased the Lord to visit our church, commenced about the first of April, 1827. The first Sabbath in that month, being the time of our quarterly communion, brother Kingsbury and brother Gleason were with us. Having had a time of reviving at Mayhew, their hearts were warm in the good cause, and they seemed earnestly to desire that the Lord might here also display his mighty power and grace in the conversion of sinners. During the meeting the Spirit of God was evidently present in a peculiar manner, exciting in his people a deep searching of heart, and a spirit of prayer for the prosperity of Zion. On the succeeding Sabbath, brother Byington

was providentially with us, and preached once in English and once in Choctaw, to crowded assemblies.

A spirit of inquiry began now to be manifested by some who had been the most careless; and from this time it became evident that the Lord was in our midst. A solemn stillness seemed to pervade the assemblies which met for the worship of God: our weekly prayer-meetings, which had been for some time suspended, were again revived and crowded; and in a few days we were encouraged to appoint a meeting for anxious inquirers. At the first of these meetings, which were weekly, eight attended; at the next seventeen, and soon twenty and twenty-five, which was the average number through the summer. By the first of July the revival became general, the whole country seemed to be waked up, and persons came 30 and 35 miles to inquire what these things meant. Some of the most hopeless stubborn sinners were the first subjects of the work.

There was nothing very remarkable in the character of the revival. A solemn stillness marked its course: there was no noise, no excitement of animal feeling: the deep sigh and silent groan might occasionally be heard, and a few cases of conviction were so pungent as to bring the subjects to sink down upon the ground and cry for mercy. This, however, was not in the public assemblies, but in private interviews and secret places.

Perhaps it should be noticed as a remarkable fact, that in almost all cases of conviction, the individuals were peculiarly concerned, lest they should grieve away the Spirit, or settle upon a false foundation. A Gospel hope, "a good hope through grace," was what all desired and earnestly sought for, and short of which they could not rest. The good work continued without any apparent abatement until the middle of the winter, when it seemed to decline for a few weeks; but since the opening of the spring, it has been gradually growing in interest, and at this time, I rejoice to say, appearances are very encouraging. The season for another communion is close at hand. Six new members have already been admitted. Two of these are native young men of standing and influence: one of them is from the neighborhood of Martyn. We expect to admit two or three more on the approaching occasion. Besides these, there are six or eight others who give hopeful evidence of a change of heart, but we think it prudent to defer them until another communion.

Under date of July 8, Mr. Stuart adds:—

The meeting above referred to, has passed. We had a solemn time. About 200 persons were present, and I believe God was in the midst of them by his Holy Spirit, operating in a special manner upon their hearts. We have indubitable evidence, that some deep impressions were made. One young man in particular, a native, and a prominent character in the nation, was deeply wrought upon.

The people of God in this place are much stirred up. The late season has been a time of refreshing to their souls. A spirit of earnest prayer seems to be poured out upon them. A few of the young male converts in the neighborhood have resolved to meet together, on every Tuesday evening, to pray for the continuance and increase of the good work.

Our need of a meeting-house is every day becoming more pressing. Our school-house will not now contain the people. On the late occasion we had to occupy the forest. A convenient place, in a beautiful grove of timber, was prepared for the purpose. Our communion table was 45 feet long and well filled.

Death of Sarah.

Mr. Stuart, in connexion with the preceding narrative of the revival at Monroe, forwarded a biographical notice of Sarah, a colored woman, who recently died near that station.

Only one member of our church has died, and that was a colored woman. As the circumstances of her death were somewhat remarkable, I have thought an account of it, together with a short history of her life, would be interesting.

This woman, who was called Sarah, was born in Africa, from whence she was taken when small to one of the West India Islands. There she had an opportunity of hearing the Gospel, but from her ignorance of the English language, she was not instructed by it. After dragging out many long years in hard bondage in the West Indies, she was removed to New Orleans, where she resided a number of years among the French. By this time she had passed the meridian of life, and was beginning to decline, having, as yet, no correct views of the true God, of her own miserable condition as a sinner, or of the way of salvation through a Saviour. "At length," to use her own words, "the Lord led me by the hand, though unseen, into this land, where he revealed himself to me as a God pardoning sin." As she lived within a few miles of the station, she was a regular attendant on the preaching of the Gospel from its first introduc-

tion into the country. It however produced no saving effect upon her, until about a year before she died, when she became deeply impressed with her lost and ruined condition; saw herself exposed to the wrath of God, and was enabled, as she afterwards believed and hoped, to throw herself on the mercy of the Redeemer. Her life from this time was strictly conformed to the precepts of that holy religion which she professed. She generally enjoyed a comfortable hope of her interest in Christ; took great delight in hearing the Scriptures read, and in attending upon the institutions of the Gospel; and appeared to be fast ripening for the enjoyments and employments of the heavenly state. As if warned of her approaching dissolution she spent the last ten days of her life in going from house to house, exhorting sinners to flee from the wrath to come, and encouraging Christians to faithfulness in their Master's service. On the night in which she took her departure from this world, she mingled in a little company of colored people who had assembled for prayer, it being the

first Monday in the month. She was unusually happy: her soul appeared filled to overflowing with divine love, and she could scarce refrain from praising God aloud. About midway of the exercises she requested that a favorite hymn might be sung, in which she joined; and while it was singing, she rose from the bed on which she was sitting, went round and shook hands affectionately with all in the room, returned and laid herself down, and before the song was closed winged her way, as we hope, to the realms of light to join the song which shall never end. So gently did she depart, that, although several were sitting on the same bed, they did not perceive it. How great was their astonishment when at the close of their meeting they found that happy Sarah had left them. Indeed they could not believe she was really dead, but supposed she was in a swoon, and used means to revive her. It was not known to any one that she had any previous indisposition. Her age was unknown, she could not have been much short of threescore and ten.

Foreign Intelligence.

Mediterranean.

Proceedings of Missionaries in Syria.

REPEATED mention has been made of Messrs. Gobat, Kugler, and Mueller, of the Church Missionary Society, in communications from the American missionaries in Syria. Their arrival at Beyroot on the 18th February 1827, in company with Mr. Smith, was stated at p. 342 of vol. xxiii. On the 6th of March, Messrs. Gobat and Kugler left Beyroot for Damascus, Safed, and Jerusalem, accompanied by the Armenian, senior Carabet, and by Mr. Nicolayson, missionary from the Jews' Society. Mr. Mueller joined them at Safed, and they all arrived at Jerusalem on the 1st of April. Mr. Mueller left Jerusalem on the 20th, with Mr. Nicolayson, intending to pursue with him, at Safed, the study of Arabic. About the 1st of June, as is stated in Mr. Bird's journal, they were at Beyroot. Messrs. Gobat and Kugler left Jerusalem on the 25th of June, and, by way of Jaffa and Damietta, reached Cairo early in August. Mr. Mueller arrived at that place in the following month.

We make a few extracts from the communications of Messrs. G. and K. while in Syria, originally published in a late number of the Church Missionary Register.

Antilebanon.—March 3, 1827. We were much surprised to see the Antilebanon quite barren, while the Lebanon is better cultivated, than any other place which we have seen in Syria. In the evening we lodged in a small village, about four hours from Damascus, in a Turkish house much better than they usually are in the mountains. The people were, at first, very kind; but, when they saw us read in the Bible, they began to move about the room and to make so much noise, that we could scarcely understand one another—thinking, probably, that it was a bad book, as the Arabs usually suppose that the English have no religion; for when they saw us kneel down and pray, their noise was at an end at once, and afterwards they were as kind as before. In general we have remarked, that the Turks like those persons who shew that they have religion, more than they do those who do not manifest any care about it.

Plains of Jordan.—March 13. As we should have been obliged to pass the Sabbath amidst the tumults of the Turks if we had stayed at Kanneetra, we resolved to continue our way in peace, and to descend to the Jordan. As we descended, the view became more beautiful. On our right, we saw the white mountains of the Antilebanon in the distance, and near the plain of Paneas, and the waters of Merom, (Josh. xi. 5.) called Bahr el Houle—on our left, the mountains of Israel and those of Galaad; and before us, the mountains of Galilee, the Lake of Tiberias, and the valley of Jordan all colored with different flowers with which it was covered. This view brought to our recollection some of those which we had seen in Switzerland: but the remembrance of the events, which, in old times, have taken place in these countries,

absorbed all our thoughts. "There it is," we said to one another, "that the condescension, love, and mercy of the Eternal God have appeared so frequently to men!" The idea that these countries, which have seen the great light of the Sun of Righteousness, are now sitting again in darkness and in the shadow of death, filled our hearts with sorrow and our eyes with tears.

Abyssinian Convent at Jerusalem. We made the acquaintance of the 25 Abyssinians, who are in the convent at Jerusalem, with much delight: we visited them almost every day, or they visited us. They are as superstitious as others; but, when they see that the word of God contradicts their opinions, they are ready to leave them. We are almost sure that if some of them had the whole of the New Testament, they would prove more faithful than many Christians in Europe. When we left them, they shewed us the same friendship as they would have shewn to brothers, though we had told them the intention of our going to Abyssinia. They rejoiced exceedingly when we gave them three copies of the Amharic Gospels which we had taken with us.

Advantages of Bethlehem as a Missionary Station.—We should think that two missionaries stationed in or near Jerusalem would not labor in vain. One of them should know physic, for two reasons—the great Turks have so much respect for a physician, that, in case of an uproar of any kind, they would protect him; and, secondly, if the priests would prevent the people from visiting a missionary, they could not prevent them from visiting a physician, besides the Turks have generally the idea that a physician must be a good man: thus many said of us—"Their religion must be good, because they are the best men in the town."

If there were two missionaries in Jerusalem, they might frequently visit Bethlehem; and we are almost persuaded, that they would find, every time they went, many disposed to hear the Gospel: at least it was the case when we were there. Should upstarts take place, which often happen at Jerusalem, they might take refuge at Bethlehem with security. They should only get the habit of eating with the inhabitants, from the beginning: for they know no better proof of friendship and esteem, than when a stranger, especially an Englishman, sits at their table without making a difficulty. They should not go to Bethlehem in company of a priest or a monk; but, going alone, or better with a Bethlehemite, with the Bible open in their hands, they would not fail to be well received. The priests of Jerusalem, and many travellers, speak well of the Bethlehemites; and we have remarked that the truth makes more impression upon them, and their questions shew more understanding, than at any other place which we have seen. The women, also, are at liberty to ask questions of strangers, and to speak with them without a veil: this is, perhaps, the reason why they are said to be better than in other places. The Bethlehemites are rather warlike, like the Arabs; but it is to defend their rights: they say, "We will pay the tribute to the Sultan without difficulty, but we will not be tyrannized over by every Turkish officer." The diversity of sects, of which they are composed, does not create any jeal-

ousy among them: in the house of our host there were Greeks, Roman Catholics, Armenians, and Turks, to whom we endeavored to shew the way of salvation by a living faith in Jesus; and the questions of some of them proved that they took more interest, at the moment at least, in the salvation of their souls, than the generality of Christians in these countries.

A missionary, being once known and loved by the Bethlehemites, might have many opportunities of preaching the Gospel to all the Christians and to many Turks, in the neighborhood of Bethlehem and the mountains of Judea. In Jerusalem, a missionary would always be in a sort of dependence on the great Turks of the town: but Bethlehem might perhaps be the most advantageous station of the whole Ottoman empire; for the Christians, being somewhat independent of the Turks, do not allow themselves to be bound by the priests. When we spoke with them of establishing schools among them, they seemed to think that we should immediately begin, promising us that they would give us all their children.

Besides the other qualities of a missionary, he should be disposed to visit them and receive their visits at any time; and to live poorly, as they do themselves, in order to be able to partake with them as they do amongst themselves, and thus to prove to them that he is not seeking any other thing than the salvation of their souls: for the Arabs are very sagacious, in looking whether a man is living according to his teaching.

We do not see any difficulty for a missionary, married or unmarried, to take his station at Bethlehem. We have frequently said, that, if we were not appointed for Abyssinia, we would try to establish ourselves at Bethlehem: of course, a missionary will meet with the same opposition of man's sinful heart, as the minister of the Gospel meets with in Europe. But what many call privation, difficulty of travelling or living with the Arabs, does not at all deserve to enter into the register of difficulties of a missionary, who travels in the name of the Lord, and who is desirous of imparting to others the knowledge of the salvation of Christ, which his soul enjoys as well in the deserts of the Levant, as in the tumultuous towns of the west.

Proceedings in Egypt.

While the missionaries above named were in Syria, their associates, Messrs. Kruse and Lieder were actively employed in Egypt. Mr. Kruse pursued at Cairo the study of Arabic, and endeavored to open a profitable intercourse with the Copts; but complains greatly of their indifference. Mr. Lieder visited the province of Faioum, in the desert westward of the Nile.

Mr. Lieder was accompanied by Dr. Kluge, a German of scientific pursuits; who seems to have most happily imbibed from his companion, by the blessing of God, a great regard for the missionary cause. Twenty-five villages lie round Medina, the capital; and offer, with that place, abundant work for a

mission. Mr. Lieder was about to leave Cairo, in the beginning of July, for Upper Egypt, "to search," as he himself says, "for Christians in all quarters, in order to preach to them the Gospel of peace."

In describing the plan which the church missionaries had determined to pursue in their future operations, Mr. Lieder expresses an opinion, which it is but justice to the American mission in Syria to quote.

We shall probably follow the plan of our American brethren at Beyroot, in seeking to bring individuals to the knowledge of Christ; and, through them, obtain influence among the people at large: this plan of theirs has already led to the happy end—the extension of the kingdom of our Lord; and why should it not be so with us?

In the early part of February, Mr. Lieder left Cairo for Upper Egypt. Mr. Mueller had it in contemplation to visit the Delta, where there are many Copts.

Proceedings in reference to the Abyssinian Mission.

The reader may remember that some remarks were made at p. 43 of this volume, on the very striking providences, which were to be noticed in relation to the proposed mission to Abyssinia. The circumstances, with the remarkable addition of the arrival of Mr. Coffin in Egypt, are thus related by the Editor of the Missionary Register.

While purposing to proceed to Abyssinia, both Mr. Gobat and Mr. Kugler fell ill at Cairo. Mr. Kugler's illness was so alarming, that his physician, M. Dussap, kindly took him into his own house: at the end of August, the fever, under which he had suffered, had left him; but he was in a state of great debility. At the latest dates, they were waiting an opportunity for their departure on their journey: the rumors of war between Turkey and the allies had delayed them: and a new insurrection of the Wahabees might probably further derange their plan, which was to proceed by way of Jidda and Massowah.

In the mean while, the circumstances in which the mission is placed are very observable. The missionaries destined for Abyssinia, meet in Egypt with Girgis, a most promising Abyssinian, who is sent by the king to procure an Abouna, or bishop, from the Armenian patriarch; the Abouna received, as had long been the case, from the Coptic patriarch, having been expelled for intemperance. After the mutual regard of Girgis and the missionaries had been confirmed by the friendly intercourse of many months, the missionaries find, on their return with him from the Holy Land, an Englishman, Mr. Coffin, become by long residence an Abyssinian in sentiment and habits, sent to Egypt from the Ras of Tigre, who is in a state of discord with the king, and had received the expelled Abouna, but had now sent to the Coptic patriarch for another

Abouna: the Ras further desires the interference of the English to fortify Amphila on the coast of his district as a place of trade, and asks for mechanics and artisans, and especially for a physician; and had, with these views, given to Mr. Coffin a letter to the English Government, that, if practicable, he might proceed to England with these requests.

The missionaries justly view this combination of circumstances as extraordinary; and feel awakened by them to look for the especial guidance of the divine Hand in their future proceedings. Mr. Kugler's knowledge of medicine may probably lead the Ras to detain him in Tigre; but Mr. Kugler purposes to make it a condition of his taking up his residence there, that he shall be allowed to accompany Mr. Gobat in visiting all parts of Abyssinia.

On the 2d of November last, Mr. Kugler thus wrote in reference to the state of public affairs:

Since my last letter the aspect of affairs has been very much changed; so that I am convinced that we cannot proceed, at present, to Abyssinia. We had some important news, on the 31st ult., from the pacha's quarter, which a Tartar brought to him from Constantinople, late in the evening of the preceding day—that the Sultán had given strict orders to Ibrahim Pacha to attack the English, French and Russians, with all his might, and to sink them to the bottom of the sea: but, to-day, we received other news, which informed us that the Turkish-Egyptian fleet was annihilated; of which catastrophe you have better knowledge than we by this time. This was indeed an eventful day, in which the constancy and faithfulness of the pacha were put to the test; and I am glad to add, that they did not fail. We were as quiet as ever, and not a single instance of insult took place. The name of the Most High be blessed and praised forever for this mercy!

Mr. Coffin had been accompanied from Abyssinia by two natives of that country—Abi, a Mahomedan, and Amalo, a Christian. Mr. Kugler thus writes of them, from Alexandria, in October.

I cannot describe the pleasure which I have in living with my two Abyssinian friends. Amharic is the language in which we converse; the Mahomedan does not understand Arabic. My Abyssinians are so much attached to me, that they call me their father; certainly my beard looks more venerable than theirs. The Christian is about 22 years old, a very cheerful and pleasant character; but he cannot read: I shall begin to teach him as soon as he is quite well. Amharic is not the native language of these men, but they speak it tolerably well. I hear now the Tigre dialect when they are talking together: this opportunity was too fair and too engaging not to claim my attention: I hope to be able to give some information of this singular dialect after a few months, if the Lord be pleased to bless me again with strength and good health. My last illness reminded me, powerfully, to avail myself of every opportunity of doing something for our mission, and not to think of waiting till I am in the coun-

try, for that is not so very near at hand, and therefore uncertain.

As Mr. Coffin was to visit England before returning to Abyssinia, it was thought to be expedient for Mr. Kugler to accompany him; and in April they had proceeded on their way as far as Leghorn.

Further Account of Girgis, the Abyssinian.

In addition to the statements of Mr. Smith, relative to this promising Abyssinian, which appeared at p. 306 of the last volume, the published accounts of the English missionaries furnish the following particulars.

As we have frequently mentioned our dear friend, or rather brother, Girgis, it will perhaps not be out of place here to give you a small extract of the history of his life, especially as it gives a correct idea of his nation. It is what he has written himself; but when he gave it to us, he said that there were many things, of which a something within him told him not to write them.

He was born at Kouarata, near the lake of Zana or Tzana; according to his expression, two years before the snow covered the whole country. He is 34 years of age.

At the age of seven, he resolved, after having heard something of Christ in a manner that touched him very much, to look for a way in which he might become better acquainted with God. In order to this he fled in the night, with a view to look for a man who might take care of him and instruct him, and whom he found immediately. Some days after, his father heard where he was, and went to take him home again; but he would not return: alter this, his father went to the king, who sent a soldier with him to take him by force; when Girgis was obliged to return, and to stay in his father's house till he was seventeen years of age.

In his seventeenth year, his father told him that he must marry: he at first refused; but, at length, his father prevailed, and gave him a wife of twelve years of age. Once married, he lost the idea he had hitherto entertained, of coming to some degree of holiness by which he might please God; and here began his disorderly life. He became a soldier, and lived for seven years in sin; but his conscience left him no rest: every day he resolved to reform his life; but continued; day after day to do the same things. When he was 24 years of age, the fear of perishing forever followed him continually: he asked leave to quit the profession of a soldier of the governor of Godjam, whom he served; who refused to let him go, but promised to do for him whatever he might desire.

The fear of hell continued to pursue Girgis, and his condition appeared to render a reform impossible: in consequence, he resolved to leave, secretly, his superior, his wife, his children, and his home; and fled by night to a mountain, in order to be instructed by the monks in religion. He stayed there two years, without any of his relations knowing where he was; and, at the end of these two years, made the vow of celibacy: if the term may be applied to monks of this kind, of which,

however, the greatest part of monks in Abyssinia are, as well the men as the women.

Now, by many mortifications, he would renounce his bad habits, externally: but when he felt, notwithstanding all that he did, his heart was not changed, he resolved to go to Jerusalem to seek rest. After having visited the places at Jerusalem, called Holy, and after having been baptized, according to his expression, in Jordan, he found that he was not yet what he wanted to be; and he went to the Greeks, who baptized him again, and gave him the name of Simeon. But when he found that this had not changed him, he left them again, and went to the Armenian convent in secret: he was there when Mr. Jowett was at Jerusalem, but did not see him. When the Greeks discovered that he was in the Armenian convent, they went to the Turks, in order to take him again by force; but the Armenians gave more money to the Turks than the Greeks had given, and so they left him with the Armenians.

After having been three years at Jerusalem, he resolved to return to Abyssinia, in order, he says, to be regarded by men as somewhat better than he felt himself to be. When he arrived in Abyssinia, he said much in favor of the Armenians to the king and the governors; who, being all excommunicated by the Coptic bishop, sent Girgis with a present to the pacha of Egypt, requesting him to send them an Armenian bishop. Girgis, seeing an opportunity of doing good, made no difficulty in coming a second time. He arrived here about eleven months ago; and fell ill, immediately, of a sickness which so much resembled the Plague, that even some physicians said that it was that disorder.

It was in this condition that we found him, and took him into our house. At first, we could speak very little to him; and we always avoided opposing his opinions, till we thought he was convinced that we loved him. He has said several times since, that though we had nothing of what constitutes the form of religion of other sects, he was convinced in himself that our religion must be better than his own: but it was only when he saw the Christian reception which we met with at Beyroot, and the friendship in which we lived together from the beginning, that he was put upon inquiries about our religion.

At Jerusalem, Girgis was twice so near the grave that we had no hopes of his recovery, this was the reason why we staid so long at Jerusalem in a time of dearth. During the time that we were there, he made very great progress in the knowledge of the Gospel and of his own misery. He had almost continually an oppressive feeling of his sins; and only from time to time could rejoice a little, in the hope that God would have mercy upon him. Once when he suffered very much, he was anxious to know whether his sufferings were from God or from Satan: we told him, that, who ever was the author of them, they came by the permission of God. "Then," said he, with tears, "it is God that punishes me!" "Well," we said, "when a father strikes his child, is it because he does not love him? Is it not rather that he may become better, and be loved the more?" "Yes," said he with an air of cheerfulness, "God will accept me as His child, and will have me to know that He is my Father!"

He does not yet clearly discern and adopt the doctrine of salvation by faith in Christ. He still thinks highly of good works for justification: but always says that he has none; and, with respect to himself, he has no other hope of salvation than through the mercy of God in Christ. We scarcely ever saw a man so humble as he is. "You have received much grace from the Lord," he says frequently to us; "and I am gathering the fragments which fall from your table. I am not yet able to receive all that you would give me, but I hope it will become otherwise with me. I am, as it were, in a dark room, where at first my eyes were closed, but now begin to see some rays of light at a distance." When he first came to us, he had only read Ethiopic, which he does not understand: now, he says, this language is the ruin of the people, and reads it no more. During the time that he has been with us, he has read so much of the Amharic Gospels that he almost knows the four Gospels by heart. We have taught him to write a little, and almost every day he writes us letters. Though he is very humble in every respect, he does not give up a single error, till we have proved to him by the Gospel that it is an error. He also desires very much to have the epistles of St. Paul, of which we are frequently speaking to him.

The return of Girgis to Abyssinia is mentioned by Mr. Gobat.

Girgis left us on the 29th of October; and, some days ago, we received a letter from him, from Jidda, of which I will give you an extract:—

"May this letter come into the hands of Abouna Samuel Christian! I went in three days from Cairo to Suez; and from Suez to Jidda, in six days. Immediately after my arrival at Jidda, I met with some men coming from Gondar, from whom I took information about the exact state of things in Abyssinia at present. Amhara, they say, is in great misery—all is at war. Now, my brethren, take care that you do not separate from Coffin: he knows all things. Stay one year in Egypt. Abyssinia is in a very bad state. Before all things, I repeat it, do not separate from Coffin. My brethren, who have preserved me from spiritual death, and from temporal want, I wish to know how you are in your health. Many salutations."

Mr. Kugler writes respecting him—

Protect the hand of the Almighty guide and protect him on his way, and bring him in safety to his country! May the Holy Spirit finish the good work which was begun in his soul,

that he soon may see much of the glory of the Sun of Righteousness, of which he himself candidly confessed that he had felt but a few rays in his darkness of ignorance! I love him truly, and trust to God to see his face again, at Gondar, or some other place in Abyssinia.

State of Abyssinia.

This is described by the missionaries in the following manner.

You will be desirous to know what are our present views and feelings, as to the place of our final destination. It appears to us as if the country had never been better prepared to receive Christian missionaries, though the condition of the Abyssinians has perhaps never been worse than it is now. But may it not be in that low condition that the Lord shall display the power of his grace; having once declared that he has chosen the poor of this world, the ignorant, and things that are despised? Now the Abyssinians are all this; and, so far as we have been able to obtain information, it seems as if they were aware of it themselves; and as if they felt, that, without some help coming to them from some other country, they could not get out of the labyrinth in which they are bewildered.

They are now divided into three principal religious parties. One says that Christ is God and man, by himself, without having required the help of the Holy Spirit in his incarnation: another says, that he became man by the power of the Holy Ghost: and the third holds that Christ was only a man, till the Holy Ghost descended upon him in Jordan at his baptism. The first faith is called, "the faith of the Two Nativities;" the second, "the faith in the Unction;" and the third, "the faith in the Three Nativities." This is almost the single point of religion, on which they have been speaking for years. That there are those who deify the virgin Mary, as we have heard here, does not appear to be true.

Their old Coptic bishop, of whom we have written before, lives in Tigre: he is said to be in a state of perpetual intoxication: if the life of the head of the church be such, what must be the spiritual condition of the people.

The political state of the country is much the same as it was. The king has nothing at present for his support, but what the governors are pleased so give him: he has no soldiers. The governor of Samen Helle Mariam, who sent Girgis, is dead: but his son, who is an intimate friend of his, has succeeded him. The governor of Shoa Selassy takes the title of king, and is by far superior to all others in power.

Domestic Intelligence.

ABSTRACTS OF REPORTS.

We continue in the present number the abstracts of the Reports of Benevolent Societies, which were begun in the last. It is designed to condense these Reports as much as is practicable consistently with presenting a fair view of the method in which these Societies

operate, together with the results of their labors, and their claims upon the patronage of the Christian community.

AMERICAN EDUCATION SOCIETY.

Twelfth Report.

Number of Beneficiaries.—Ninety one young men have been received upon the funds of the

Society since the last annual meeting, making the whole number who have been aided in a greater or less degree since the Society was established, thirteen years ago, *six hundred and sixty*. The number of young men received the year preceding that now under review was *thirty five*. The highest number ever received upon the funds, in any one year, previous to the last, is *sixty five*.—The whole number of young men now under the patronage of the American Education Society and of its Branches cannot be stated with perfect accuracy, as the organization which has been recently commenced has not yet been completed; but it probably does not differ widely from *three hundred*. They are pursuing studies in seven Theological Seminaries, twelve or fifteen Colleges, and a larger number of Academies.

The Board of Directors conceiving it to be highly important to the success of the supervision which has been adopted, that all under the patronage of the Society should be kept under its care through every stage of their progress, and be enabled to proceed without distressing embarrassments to the end of their course, have determined to aid young men while pursuing their theological studies, as well as in their preparation for them. In consequence of this determination, 40 or 50 members of Theological Seminaries have been aided by the funds of the Society during the year.

Branch Societies.—A disposition to co-operate in the work in which we are engaged has been manifested in most parts of the United States. The Branch Societies of Maine, New Hampshire, Vermont and Connecticut, are all in successful operation; and the Presbyterian Branch, which has connexions in nearly all the Middle States, is preparing for extended efforts with very animating prospects of success.

Funds. The receipts into the treasury during the last year amounted to \$33,017 59. Sums were also received into the treasuries of the Branch Societies, which had not, before the anniversary, been reported to the general treasurer, sufficient to make the total amount of receipts about \$35,000. Of this sum \$16,365 88 were received on account of Scholarships; \$5,000 as a legacy bequeathed to this Society by the Hon. WILLIAM PHILLIPS, of Massachusetts, and more than \$1,000 were money refunded by former beneficiaries during the year.

It may also be added, that \$5,149 have been earned by the beneficiaries themselves, of which more than \$1,100 was received for various kinds of manual labor, and the remainder for teaching school. Hopes are entertained from the efforts which are making at several Institutions of learning for the promotion of regular and profitable exercise, that the

beneficiaries will be able in future to do more towards defraying the expenses of a public education, than has been practicable heretofore.

Plan of Supervision.—The same plan which was mentioned in the last Report, has been carried extensively into execution during the year; and while the information which it has accumulated, has furnished new evidence of the decidedly promising character of the young men generally under the patronage of the Society, it has nevertheless satisfied the Directors of their duty to withdraw their patronage from *seven* young men who were found deficient in the qualifications pointed out in the Constitution.—To any one who reflects on the subject, it will appear exceedingly obvious, that the amount of moral power which is to be exerted by the Christian ministry must depend more upon the character which it sustains, than upon its numerical strength.

Great exertions have also been made during the last year, agreeably to the plan adopted the year previous, to improve the religious character of the beneficiaries. Faithful and direct efforts for this purpose deserve to be regarded as one of the most important and promising advances which the Directors have made in the method of prosecuting the sacred work committed to them: for, as is remarked in the Report,—

It is certain that the good which the ministers of the Lord Jesus Christ will accomplish, other things being equal, will be in proportion to their piety.—In the hope of doing something towards the accomplishment of this most desirable end, the Secretary of the Society is instructed to visit, as often as circumstances will permit, the beneficiaries of the Society, and to endeavor, by personal interviews with them individually and collectively, and by other means, to stir up their minds to the duty of seeking a more ardent and devoted piety.

For the same purpose, various books, adapted to hold up before the minds of the beneficiaries a high standard of Christian piety, have been procured and copies are presented to each individual. Tracts also are furnished them for their own benefit, and for distribution, that they may become accustomed to doing good in that way; and efforts have been made to inform the young men respecting the spiritual wants of America and the world, that they may be urged on to make a better preparation for the great work before them. They also observe the Tuesday following the common Monthly Concert, as a time of prayer in reference to their circumstances, and more than 50 societies have been formed during the last year, chiefly by females, for the purpose of observing this season, and, at the same time, of contributing something to the funds of the Society.

The Quarterly Journal of the American Education Society, the first number of which was noticed in the last volume of this work, p. 292, has been continued; and the view which it gives of the proceedings of the Society, of the moral condition of our country, and of the world, and of the deficiency of candidates for the ministry in our Colleges; and its full statistical tables on these and other subjects, render it a very valuable periodical for disseminating a knowledge of facts most interesting to our churches.

One extract from the closing part of this Report, will show how important a bearing the Society has on the settled ministry in our country, and especially on domestic and foreign missionary operations.

The Directors live to see *One Hundred Pastors* settled in twelve or fifteen different States, who once stretched forth their hands to this Society for the means of usefulness.—Hitherto it has pleased God to take three fourths of our foreign missionaries, and more than one half of our domestic missionaries from among that class of young men whom it is the object of the American Education Society, and of other similar Societies, to qualify for the ministry. Actual inquiry has proved, that of 372 young men who have been educated at the Theological Seminaries of Andover, Princeton, and Auburn, 555 have been indigent youth who needed, and who have actually received, the benevolent aid of the Church;

and that of 44 who have left Andover and Princeton, and devoted their lives to the work of foreign missions, 34 have been assisted by the charity of the public. To a man who is accustomed to read and understand Providence, such facts speak volumes.

Blessed be God, the day has come for ACTION.—*Deeds* are the arguments by which the timid are made bold, the feeble strong, and the doubting convinced.—These are the arguments, and these the weapons, by which we hope in God, to be able to carry forward the cause of this Society. If any still doubt, we have no time to stop and convince them. We see our fellow men sinking on every side into a bottomless abyss to rise no more. The practicability of their salvation we choose to prove by our efforts to save them. If others prefer to stand still and do nothing, let them, at least, throw no obstacles in the way of those who are trying to rescue the miserable beings that are still clinging to the wreck. The widow's mite is worth more in such a cause, than millions of empty words or of unsubstantiated good wishes.

There is appended to the Report, a list of Scholarships, the Treasurer's account, a list of members of the Society, and of the Officers of Branch Societies, the Constitution of the Society, with the act of incorporation, together with the rules of proceeding in reference to beneficiaries, a list of examining Committees, with some explanatory remarks and other important matter occupying 40 pages.

Miscellaneous.

NEW TREATY WITH THE CHEROKEES OF THE ARKANSAS.

DURING the last winter, nine of the principal men among that portion of the Cherokees who reside west of the Mississippi, proceeded to the city of Washington, as a delegation from their nation, principally for the purpose of obtaining a survey of their territory, and a definite establishment of its limits. While they were there, they consented to form a new treaty with the government of the United States, by which they exchanged the lands which they occupied for lands lying further west. This treaty was formed on the 6th of May, 1828. The lands guaranteed to this portion of the Cherokees by the treaty of 1817, lie on the north side of the Arkansas river and extend back to White river: having for their eastern boundary a line beginning on the Arkansas at Point Remove, and running northeasterly until it strikes White river. Their territory, including all the land lying between those two rivers, was to extend westerly, until they should have acre for acre for

what they ceded to the United States on this side of the Mississippi; and their western boundary was to be parallel with their eastern. As all the lands which they ceded on this side of the Mississippi have not yet been surveyed, their western boundary has never been definitely marked. Their settlements extend westerly about as far as Fort Smith.

The lands for which they have exchanged this territory are bounded by the new treaty as follows:

Beginning, on the north side of the Arkansas river, at a point opposite to where the eastern boundary of the Choctaw lands strikes it on the south,* their western line is to run direct to the southwest corner of the State of Missouri, thence with the western boundary line of Missouri, until it crosses the waters of the Neasho or Grand river; thence due west to a point from which a due south line will strike the present northwest corner of Arkansas Territory; thence continuing due south, on and with the present western boundary line of the Territory to the main branch of Arkansas river, thence down said river to its junction with the Canadian river, and thence up and between the

* This point is near Fort Smith: we think 100 paces west of that fort.—*Ed.*

said rivers Arkansas and Canadian, to a point at which a line running north and south from river to river, will give the aforesaid seven millions of acres. In addition to the seven millions of acres thus provided for, and bounded, the United States further guarantee to the Cherokee nation a perpetual outlet west, and a free and unmolested use of all the country lying west of the western boundary of the above described limits, and as far west as the sovereignty of the United States, and their right of soil extend.

The government of the United States promise to run the boundary lines of the new territory before the first of October next, and immediately to remove from it all whites and all other descriptions of persons who may be unacceptable to the Cherokees, and to prevent their intruding ever after. They also promise to cause a valuation to be made of all the buildings and improvements which the Cherokees will abandon by exchanging their homes, and to cause the amount to be paid to them as soon as ascertained. The property connected with the Agency is to be sold, and the avails of it to be appropriated to the erection of a saw-mill and grist-mill in the new country for the use of the Cherokees. They also promise to pay to the Cherokees \$50,000, as a compensation for the trouble and expense of removing; also an annuity of \$2,000 a year for three years, as a compensation for certain specified inconveniences which will result from a removal; also the sum of \$3,760 in full for spoiliations which had been committed upon them by citizens of the United States or neighboring Indians before the date of the treaty.

The sum of \$500 is given to George Guess for the benefit he has conferred on his people in giving them the alphabet invented by him. Several important clauses are introduced into the treaty, making a generous provision for the further instruction and civilization of the Cherokees.

It is further agreed by the United States, to pay two thousand dollars, annually, to the Cherokees, for ten years, to be expended under the direction of the President of the United States in the education of their children, in their own country, in letters and the mechanic arts; also, one thousand dollars towards the purchase of a printing press and types, to aid the Cherokees in the progress of education, and to benefit and enlighten them as a people, in their own and our language. It is agreed further, that the expense incurred other than that paid by the United States in the erection of the buildings and improvements, so far as that may have been paid by the benevolent Society who have been, and yet are, engaged in instructing the Cherokee children, shall be paid to the Society, it being the understanding that the amount shall be

expended in the erection of other buildings and improvements for like purposes in the country herein ceded to the Cherokees.

Other grants are made to individual Cherokees, and some debts due by the nation to the United States are relinquished, amounting in all to \$6,200. The only reserve which the United States make to themselves, within the new territory of the Cherokees, is a tract of land on the east side of the Neosho or Grand river, six miles long on that river, and two miles wide, including Fort Gibson; and the right of making a road, and having an unmolested way through the country, to and from the fort. A certain bounty in money and other articles is offered to every individual Cherokee, or head of a family, or company, who shall remove from the Cherokee country on this side of the Mississippi, to the new country in the west.

The removal contemplated in this treaty is, according to the stipulations of the parties, to be effected within fourteen months after its date. The objects which the government of the United States and the delegates of the Cherokees supposed would be accomplished by this exchange of lands were, as stated in the treaty, the prevention of those hostile feelings, followed by quarrels and depredations upon each other, which arise between the white settlers and the Indians, while the latter are within the limits of any State or Territory; the delivery of the Indians from the injurious and corrupting influence to which they are exposed from abandoned white settlers and traders, when surrounded by them; and the prevention, on the part of the United States, of the expense which would be incurred by them in negotiations for the cession or exchange of lands by the Cherokees, so long as the latter should remain in the limits of the Arkansas Territory. For the purpose of securing these objects, the government of the United States stipulate that the western boundary of the Arkansas Territory, while it remains a Territory, and whenever it shall become a State, shall be a line which is now fixed as the eastern boundary of the Cherokee and Choctaw lands; and which corresponds very nearly with a straight line drawn from the southwest corner of Missouri to the northwest corner of Louisiana; and the present policy of the government is, to keep the white population on the east of that line, and to reserve the territory on the west for the Indians who now hold parts of it, and for others who shall remove hereafter from their lands within the chartered limits of States where they now reside.

The government of the United States will

have some facilities for stopping the tide of white emigration in its progress westward, at the line which they have now fixed, which they would not have possessed, had they attempted to stop it at any line further eastward. 1. There is now no State or Territorial government which claims jurisdiction over the land of these Indians, or beyond them; or which can ever hereafter, if the national government choose to prevent, embosom them. 2. The features of the country, west and north of the State of Missouri, and west of the Territory of Arkansas, with the exception of what is guaranteed to the Cherokees, Choctaws, and Creeks, are such as to offer little inducement for white settlers to press on westerly; so that if the lands guaranteed to these three tribes are protected by our government from the intrusion and settlement of the whites, there will probably be little danger of settlements of whites being formed beyond them, so extensive and so rapidly, as not to be easily checked by the agents and the military force which are maintained on that frontier. The country is one wide prairie, broken only by narrow strips of forest land on the water courses. This forest land is altogether too limited in extent to furnish materials for building, fencing, and fuel; or winter range for stock. The game also, and the trade with the Indians of the interior are too much diminished to be a lure to more than occasional migratory parties. It may, however, be questionable whether a country whose natural features unfit it for the residence of civilized man, aided by all the art and skill which he carries with him, will furnish a suitable home for other tribes, whose removal is contemplated, but who as yet have little skill, and few of the facilities which will enable them to contend, without discouragement, with natural and powerful obstacles.

The lands to which the Cherokees are to remove, are probably of a better quality than those which they leave, and a larger portion of them fit for purposes of agriculture, and grazing; and two large saline springs, together with several smaller ones, are included in the territory, of which, so far as can be seen from the treaty, the government of the United States have made no reservation to themselves or to private individuals; nor does any mention seem to be made of the 18 or 20 sections near the Grand Saline, 40 miles above Fort Gibson, reserved to French and half breed settlers, by the treaty with the Osages, in 1825.

The Cherokees will now have as their neighbors, the white settlers of Arkansas Territory and Missouri State, on the east, the Osages on the north, the Creeks, and some tribes not

under the influence of the United States, on the west, and the lands owned by the Choctaws, though not yet occupied by them, on the south.

The missionary station at Dwight, and the small one recently formed 60 miles west on the Great Mulberry Creek, will both fall without the Cherokee country, and will be removed as soon as the Cherokees become settled on their new lands. For such removal and reestablishment provision has been made, as was seen in the former part of this article; by the government of the United States. The school will be continued where it is until circumstances permit it to be advantageously removed. Its operations, and the efforts to preach the Gospel to the people generally, will probably be somewhat restricted and embarrassed until the nation becomes settled again.

The stations at Union and Hopefield, originally within the country of the Osages, and designed for their benefit, will now fall within the Cherokee country; and new arrangements respecting them will need to be made. What these will be is not yet decided.

It is understood from communications recently received, that the Cherokees of the Arkansas, generally, are very much dissatisfied with the terms of the new treaty, and are, as they have always declared themselves to be, decidedly opposed to any removal further westward, and to all sale or exchange of their lands. They accuse the delegates who consented to the treaty, of not only transcending the powers vested in them, but also of going contrary to explicit instructions. The nation is in great confusion; many threats are uttered; but it is hoped that no serious opposition will be made, and that the present excitement will pass off without violence, and quiet be shortly restored.

American Board of Missions.

SUGGESTIONS TO AUXILIARIES AND ASSOCIATIONS.

THE Prudential Committee find it necessary, from year to year, to employ agents to visit the Associations which have been formed, to communicate intelligence, make explanations, remove objections, and awaken anew the interest of Christians in the cause of missions. Where this has been neglected for several years, the associations languish; and these visits have uniformly been followed by an increase of promptness and vigor in the doings of the associations and an increase of

contributions. But this service necessarily detains some, who expect to be missionaries, from their labors among the heathen, and others, who expect to become pastors, from their labors among the churches at home. This is much to be regretted as the candidates for missionary and pastoral labors are so few; and the state of the heathen, of our churches, and of the destitute portions of our country call so urgently for their labors now.

If then, the same result can be produced, without the employment of so many agents by the Board,—if measures can be adopted by the Auxiliaries and associations, so that the work can be done by them without extraneous help, it surely is desirable. This was supposed by the Board to be practicable, when the plan of organizing the Christian community into auxiliaries and associations was approved, and attempted to be carried into effect. It was the design of the Board to send a deputation to attend the annual meeting of every auxiliary; and it was desired that each auxiliary should send a deputation to attend, the annual meeting of every association embraced in it. This has been practised within the limits of several auxiliaries with the happiest consequences, both to the individuals appointed as a deputation, and to the associations visited.

It is of no small advantage to the cause, to have six or eight influential individuals in a county, clergymen or laymen, appointed to such a service, that they shall feel constrained to turn their attention to the wants of the heathen, and the greatness and importance of the work of evangelizing them, and to investigate the subject of missions so far as to be able to address an audience in an interesting manner upon it. They almost unavoidably become more deeply interested themselves, and perhaps continue ever after to be more intelligent, zealous, and active friends of missions than they were before. Their own feelings, views, and conduct in relation to the subject, are of a higher character. Their influence on others is more salutary and powerful.

But in order to any measures which shall supersede the necessity of frequent visits from agents, it is necessary that some system should be adopted and vigorously prosecuted by the auxiliaries. On this point the following suggestions are made, and it is hoped they will be considered by the auxiliaries which are to hold their meetings the ensuing fall.

1. That two, three, or four committees, as the number of associations may render necessary, each consisting, perhaps, of one clergy-

man and one layman, should be appointed at the meeting of the auxiliary, to attend the meetings of the associations; and that each member of these committees, if not present, be notified of his appointment and of the work assigned to him, and a pledge be received from him, that, if no special providence prevent, he will perform it; and that in case of being unable to perform the service, he be requested to inform the Executive Committee of the auxiliary of it, that they may appoint another in his stead.

2. That at the meeting of the auxiliary a special committee be appointed to fix a time at which the meeting of each association, (with its consent,) shall be held; and to arrange the meetings in each town and parish, so that they can be conveniently and with little loss of time, visited by the committee appointed to act as a deputation; and that they assign to each deputation a list of the associations which they are to visit, with the time when their meetings are to be held.

It seems desirable, where it can be done, that the meetings of the associations should follow soon after the meeting of the auxiliary, so that whatever of missionary feeling is awakened at that meeting, may be communicated through the deputations to the associations; and that the collectors in the several associations should make their calls immediately after the meeting of the association.

The order of proceeding which it would be desirable for auxiliaries and associations to adopt, where it can be done conveniently, would be as follows. First the meeting of the auxiliary at which a deputation from the Board may attend; secondly, the meeting of the associations at which deputations from the auxiliary may attend; thirdly, the calls of the collectors. All these might be within the period of six or eight weeks after the meeting of the auxiliary. The collectors would in that case have sufficient time to gather in the subscriptions and pass them into the hands of the treasurers of the associations; and they would have sufficient time to make their returns to the treasurer of the auxiliary; and he would have sufficient time to adjust these returns from the several associations and prepare his report.

ARRIVAL OF MR. STONE AT BOMBAY.

The arrival of the Rev. Cyrus Stone at Calcutta, and his detention there on account of the illness of Mrs. Stone, were mentioned in the number of this work for April. By a communication just received from him, it is stated that he with Mrs. Stone and Miss Cyn-

this Farrar reached Bombay on the 29th of December, after a passage of 30 days from Calcutta. They with the brethren and sisters

whom they found there, were in good health, and were prosecuting their work with increased interest and hope of success.

Donations,

FROM JULY 21ST, TO AUGUST 20TH, INCLUSIVE.

[Various and important considerations require that, while all donations to the Board are acknowledged with such particularity as to furnish complete vouchers to contributors, the form and manner of printing should be such, as not to encroach unnecessarily upon the pages of this work. Hence, a small type is used, abbreviations are common, titles are omitted, (except the customary designation of clergymen,) and particular descriptions of donations are, for the most part, excluded.]

I. AUXILIARY SOCIETIES.

<i>Barnstable co. West, Ms. Rev.</i>	
D. L. Hunn, Tr.	
West Barnstable, Gent. 26; la. 16;	42 00
Yarmouth, Gent. 16 64; la. 12 36;	29 00—71 00
<i>Chittenden co. Vt. S. Hickok, Tr.</i>	
Charlotte, B. G. Root, to constitute the Rev. CALVIN YALE an Honorary Member of the Board,	50 00
Essex, La. 8 50; coll. 5 25;	13 75
Jericho, La.	19 00
Underhill, La.	9 35
Willstown, Gent. 9 89; la. 11 11;	
mon. con. 5 22;	96 22—104 32
<i>Columbia co. N. Y. I. Platt, Tr.</i>	
District of Columbia, M. Nourse, Tr.	110 00
Georgetown, Miss. Asso.	73 95
<i>Essex co. Ms. J. Adams, Tr.</i>	
Topsfield, La.	10 57
<i>Essex co. N. J. T. Frelinghuysen, Tr.</i>	82 50
<i>Fairfield co. East, Ct. S. Hawley, Tr.</i>	
Danbury, La.	50 45
Ded. Niagara Bank Note,	2 00—48 45
<i>Franklin co. Vt. H. James, Tr.</i>	
Berkshire, La.	4 10
Cambridge, Gent. 18; la. 14 95;	
char. asso. 14 33; mon. con.	62 90
15 43;	20 03
Enosburg, Gent. 12 68; la. 7 40;	17 97
Fairfield, Gent. 9 75; la. 8 22;	17 83
Georgia, An indiv. 4 05; la. 13 78;	8 25
Sheldon, La.	44 05—175 18
St. Albans, Gent. 38 41; mon. con. 5 22; c. box, 42c.	
<i>Hampden co. Ms. S. Warriner, Tr.</i>	
Agawam, Gent. 15 01; la. 13 03;	28 04
Feeding Hills, La.	12 36
Longmeadow, La.	62 00
Ludlow, Gent. 30 42; la. 27 96;	58 38
Middle Granville, Gent.	31 18
Southwick, Gent. 19 45; la. 45 93;	65 38
Springfield, 2d par. Gent. and la. 35 13; fem. char. read. so. 52;	87 10
Westfield, Gent.	34 75—379 19
<i>Litchfield co. Ct. F. Deming, Tr.</i>	
(of which from J. C. Smith, Sharon, towards extra effort, 203;)	220 00
<i>Mercer co. Pa. R. Patterson, Tr.</i>	
Mercer, Asso.	9 50
<i>Monroe co. N. Y. J. Bissell, Jr., Tr.</i>	
Livonia, Sab. sch. scholars, 10;	30 00
do. teachers, 10;	6 00
Mendon, Mon. con.	9 51
North Penfield, Mon. con.	25 00
Ogden, Mon. con.	70 00
Pittsford, Gent. 20; la. 50;	
Rochester, Mon. con. in 1st presb. chh. 6; do. do. in 2d do. 29;	44 00
sab. sch. chil. in do. 3; sab. sch. chil. in 3d do. 6;	8 00
Scottsville, Mon. con.	6 00—188 51
Sweden, Mon. con.	186 00
<i>Norris co. N. J. F. King, Tr.</i>	
<i>New Haven city, Ct. C. J. Salter, Tr.</i>	
Mon. con. 32 64; teachers and scholars in sab. school, for schools in Syria, 100; a member of 3d cong. so. 10;	142 64
<i>New York city and Brooklyn. W. W. Chester, Tr.</i>	

(of which towards extra effort, 1,400;)	1,477 50
<i>Oswego co. N. Y. A. Thomas, Tr.</i>	
Hammond, Coll.	4 00
Kirkland, Hanover so. Mon. con.	6 47
Lowville village, Mon. con.	12 53
New Haven, Rev. R. Robinson,	5 00
Paris, Fem. cent so.	30 30
Preble, Mon. con. 7; Mrs. A. Clark, 5;	12 00
Utica, Gent. in 1st presb. so.	44 88
Watertown, A friend,	2 00—117 18
<i>Pittsburgh and vic. Pa. M. Allen, Tr.</i>	
Apple creek, Asso.	20 22
Claysville, Asso.	38 35
East Buffalo, Asso.	21 51—80 04
<i>Rockingham co. East, N. H. T. H. Miller, Tr.</i>	
Coll. at an meeting,	18 00
Brentwood, Gent. 5; la. 11 30;	39 11
mon. con. 22 81;	39 46
Dover, La.	7 96
Durham, La.	25 15
Exeter, La.	17 50
Hampton, Gent. 8; la. 9 50;	26 67
Kingston, Gent. 8; la. 18 67;	
Northampton, Gent. 9 25; la. 9;	
Juv. so. 4 61; a lady, 1; mon. con. 6 75;	30 61
Portsmouth, Gent. 14; la. 91 60;	105 60
Rye, Gent. 7 75; la. 20 05;	27 80
Stratham, Gent. 12; la. 18 48;	47 39
mon. con. 16 91;	385 25

Ded. expenses, 12 93—372 32

Total from the above Auxiliary Societies, \$3,848 19

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albany, N. Y. E. for Pal. mission, Indiv. towards extra effort, viz. S. Van Rensselaer, 1,000; E. C. Delavan, 250; J. T. Norton, 250; J. R. Bleeker, 200; W. James, 150; I. Smith, T. Fassett, J. Alexander, T. Allen, G. Batchelder, J. Brown, J. Willard, H. Meacham, J. B. Douglass, J. F. Bacon, H. Scovel, E. F. Backus, B. Bleeker, R. Boyd, Rev. Dr. Chester, for a person unknown, H. R. Weed, J. Sherman, M. Trotter, J. I. Boyd, J. Woodworth, J. Boyd, each 100; C. Mills, J. Gould, E. Corning, W. R. Morris, N. Davis, each 50; P. Fobes, 40; E. V. De Witt, 30; L. Annesly, 30; E. Corning, N. Rice, each 25; P. Boyd, 20; E. Pemberton, 20; J. King, 15; J. Willard, for two sons, 10; J. Dunn, C. Johnson, J. S. Smith, S. S. Rider, J. Boardman, W. C. Miller, W. Blackall, F. T. Barnard, each 10; E. Williams, 5; less expenses, 4 75;</i>	6 00
<i>Andover, Ms. Chil. in sab. school, S. par.</i>	4,495 25
<i>Andover, Ms. Jews so. for the Jews,</i>	3 50
<i>Baltimore, Md. Fem. mite so. for Central school in Ceylon, 120; 3d pay. for William</i>	4 41

